Aggeus the Prophete declared by a large commentarye.

The earnest loue that I beare to thy house hath eaten me. Psal. 69. Ioan. 2.

Phinees hath turned away my anger because he was moued with loue of me. Numar. 25.

I. P. L. C.

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A preface to all that loue the earnest promotynge of Gods glorye, in his Churche by true religion.

AL thoughe the commen vsage of dedicating bokes, is to require the defense of some worthy parsonage of learnynge or aucthority for the thing that it is writtē: yet the maiestie of the matter in this booke, is suche, that it rather defendes than sekes defense, & therāple of ỳ Prophet, which writes it not to one but many, suffers me not to sende it, to any one sorte of menne particularly, but generallye to all that shoulde vnfeynedlye promote the encreace of gods glorye, bycause al degrees of menne, doe owe a duetye to the buildinge, of this gods house. And if anye offence be taken (as God knowes, none is purposelye gyuen) the defense of manye is greater than of a fewe, and that authoritye or credite, whiche one manne alone can not bring to passe, al ioyntlye together shal more easely obtaine.

The Prophete is sente from God to the Prince, the hyghe Priestе and the people: so I speake to the rulers, the ministers & comminalty. The chiefe intent of his Prophecie, is to stirre all to the spedye buildinge of gods house, which they had so long neglected: my labour is to bringe some of euery sort (for all is not possible) to an earnestе fortheringe of gods true relygyon, of late moste mercifullye restored vnto vs, which not long a goe, most cruelly was persecuted, of many yet hated, & of euery manne almost now to coldlye followed and practised. But if this Prophecy were read and depelye considered, with such a hongrye desyre of gods glorye, as the Prophete spake & wrote it, and I for my parte and power abilitye, haue declared it: I doute not, but the good should be stirred by gods spirite, more earnestlye to seke gods glorye & the froward should be afrayd of gods plague, & ashamed stubbernlye to stryue agaynst the truthe continuallye.

The state of religion in these oure miserable dayes, is muche lyke to the trou-

troublesom time ỹ this Prophet liued in: God graunt that after manye greuious stormes it maye take lyke rote in vs, as it dyd than in theim. After the longe captiuitie of Gods people in Babylon, God gaue theim gracious king Cyrus, which set them at liberty and sent them home to builde Goddes house: So after our longe Romish slauery, God raysed vs vp good kynges which restored vs gods boke that long had ben buryed, and louse vs frō the bondage of straung gods, forreyne powers, cruell hipocrites, and wicked Idols. And as after that short fredome vnder good Cyrus, ensued the cruelty of Hāman for negligentlye handlyng gods buyldyng. And not long after mylde Ester came blouddy Antiochus for theyr fallynge from God: So for our talkyng gospel, and not worthely walkyng nor folowyng it, vnder our gracious late Josias, crepte oute a swarm of romish waspes, stynging to death all that wold not worshyp theyr gods, nor beleue theyr doctrine: And god for his mercies sake, graūt ỹ now for our vnthankfull coldenes in gods

Esdra. i.

Ester. iii.

Macha. i.

cause vnder our mylde Ester, brast not
out agayne blouddy Antiochus with
ii.cor.ii. his whelpes, iustely to auenge our cold
slacknes in gods religion, & insensible
dulnes. Gods word is neuer offered &
geuen in vaine, or to vse at oure plea-
sure: but it worckes either saluacion in
the that here beleue & folowe it, or els
condemnacion in them that proudely
despise it, sturdely rebell, or forgetful-
lye do heare, & vnthankfully receaue
his mercies. Therefore as after a
storme folowes a calme, & after win-
ter comes sommer: so now where god
hath giuen a breathing tyme, (lest our
weakenes, had not bene able to haue
borne, his heauy displeasure any lon-
ger) let vs earnestly apply our worke,
whyle wee haue tyme, for the nighte
will come whan no man shall be able
to worke. If this be true than (as it is
Rom. xv. most true in deede) that euerye dede of
our sauiour Christ, is our instruction
and example to folowe: and also that
what thinges soeuer are writen, they
be wryten for our lerning (as S. Paul
teacheth) let vs cal to remembraunce,
what zele & earneste loue our sauiour
Christ,

Christ, especially shewed in buildinge his fathers house, and restoringe the true vnderstanding of the scriptures, from the superstitious glosses of the Scribes and Pharises, and also what a feruent desire of promotinge gods glorye our fathers haue shewed afore vs, that wee maye be good scholers of oure scholemaister Christe Jesus, and obedient childrē walking in the steppes of our fathers. Our Lorde and sauiour Christ, comming into the temple, and finding it full of biers sellers & straungers, was greued to see gods house soo misused, gate a whippe and droue theim all out, saying: My house is a house of prayer, but ye haue made it a den of theues: so surelye al Christians, whiche vnfeynedly beare the name of Christ, and zelously loues the building of his house, wold gladly see sinne punished, and lamente that the whip of gods discipline is not shakē in gods house, to the confusion of al gredye theues, whiche if they can not get in at the doore, by lawefull meanes, wil climbe in at the windowe, and for a litle money wil sell, bodies & soules John. ii. Luke. xix.

of the shepe, and make gods house the popes market place. But as she that had so muche worcke to doe, that she could not tell where to beginne, sate her downe & left all vndone: so I say, worldelye wyse menne see so manye thinges oute of order in gods house, & so litle hope of redresse, that they can not tell, whiche to correcte or amende firste, and therefore lets the whippe lye still, and euery manne to do what him lust, and sinne to be vnpunished. The worlde is come to suche a dissolute libertye, and necligent forgettinge of god, that menne slepinge in sinne, nede not so muche a whippe, to dryue anye out of the churche, so fewe come there, but they nede a great sort of whips to dryue some fewe thitherwarde, for come into a churche on the Sabboth day, and ye shall see but fewe though there be a sermon: but the alehouse is euer ful. Well worth the papistes therfore in their kinde, for they be earnest, zelous and painful in their doinges, they will build their kingdō more in one yere with fire and fagot, than the colde gospellers will doe in seuen.

seuen. A popisshe summoner, spy, or promoter, wil dryue mo to the church with a worde, to heare a latin masse, than seuen preachers will bringe in a wekes preachinge, to heare a godlye sermon. O what a condemnacion shal this be to all such, as haue the whippe of gods correction in their hand, to see the wicked so diligent, and earnest in their doinges, to sette vp Antichrist: & Christian rulers and officers of all sortes: hauinge the whippe of correction in their hand, hath by gods lawe, and the princes so coldly behaued thē selues, in setting vp the kingdome of Christ, that neither thei giue good example theym selues in dilygent praiynge, and resortinge to the churche, nor by the whyppe of discipline dryue others thitherward. Where apperes in any Christians, in these our dayes this earnest zele of Christ, to promote gods glory by such correctiō, ẏ we may say we be his folowers. I feare rather that christe, of whom we more talke, than diligentlye folowe, or earnestly loue, for this colde slacknes that he sees in vs, will say vnto vs. Bycause Reuela. iii

ye be nether hote nor colde, I will spue you out of my mouthe. Phinees turned awaye gods anger from his people, bycause so zelously hee auenged gods quarell and punished, that wickednesse which other wincked at. Dauid seinge gods glory defaced, and his enemies so contemptuously to forget the lawe of the lorde, was so greued that he sayd. The earnest loue that he bare toward god, made him to pine awaye, bycause his enemies had forgoten the worde of god. Elias fleinge from cruell Jesabell thretining to kill him, bycause hee had destroyed Baals priestes, lyued in wildernes, desired he might dye, for he was werye of his lyfe to see howe manye were fallen to Idolatrye, and howe fewe (or none as he thought) worshipped truely the lyuinge god. Though Jehu was a euill man otherwaies, yet god gaue him a worldelye blessinge, & commaunded him for his earnest zele in rooting out the posterite of Achab, pulling downe Baall, & his sacrificinge priestes, makinge a common iakes of the house, were they worshipped him. S. Paule

Numer. xxv.

Psal. c. xix.

iii. king. xix

iiii. king. x.

seynge

seinge the Corinthians, rather reioy-
synge than lamentinge or punishinge
that fylthynes committed amonge i. corin. v.
theym: that one of theym had defyled
his stepmother, writes vnto them, re-
bukes theym all sharply because they
dyd not correcte him, and wylles them
all to assemble theym selues in the
name of God, excominicate and geue
him to Sathan that hadde done this
wickednes, not to eate & drynke with
him, that he myght be ashamed, re-
pent, and amende. So whereas thys
greate zele and loue toward God and
his house buyldyng, standes eyther in
correctynge euyll and lamentinge the
defacinge of gods glory, or els in wis-
shinge and doing good therto and fo-
deringe it to our powers: for the first
parte to be earnestly folowed: These
fewe examples shall serue, for the o-
ther, therebe so many that it is harder
to tel where to ende, then wher to be-
gynne.

Moyses in the wyldernes, wyllynge
to make a Tabernacle & place where
the people shoulde resorte to worshyp
they: God, had the princes and people

so

Exo. xxv. so lyberally to offre and bryng to the makynge thereof, golde, syluer, presious stones, sylke, purple, heare, iron, brasse, and tymber, of all sortes suche plenty, that they woulde haue geuen more then nedeth. Dauyd earnestlye desyrynge to buylde a house for the
1. Co. xxix. Lorde (yf God woulde haue suffered hym) lefte hys son Salomon so great plentye of all thynges necessarye to that buyldynge in a readynes, that he fynyshed that costly buylding in seuen yeares. Good kyng Cyrus restored agayne to Goddes people all that couetous Nabucho. hadde robbed from theym: Cyrus, Darius, Artarerres, and hys Prynces gaue oute of theyr
Esdra. 6 7 treasures to the building of the temple & meintenaunce of theyr sacrifices accordynge to the lawe of Moyses, sufficientlye that they might pray for the kynge, his children, and the common wealth.

Constantinus the first Christian Emperour gaue great libertie to the Byshoppes and other ministers. Iustinianus, Theadosius, Carolus magnus Ludouicus Pius. &c. augmented and en-

encreased the same with landes and lawes. This zeale and earnest loue to build gods house, and punyshe synne was in our fathers: this liberalitie was in Princes & rulers that vnderstode not gods benefites and mercies so plentifully as we do. They pacifyed gods wrath in correctyng sinne, & we prouoke his plages with heapyng vp of sinne: They were greued & werye of theyr liues when they see Gods enemies despise his worde, we winke and cloke it, we laugh and smile at it, and thynke it not to be a fault. They were offended if wickednes were vnpunyshed, and the partie not ashamed that sinned, and we be offended yf any man go about to see it punished, or the offendour ashamed. They were lyberal in geuyng, relieuyng & maintaynyng the ministerie, we are greedye in snatchyng and pluckyng away from them: They were readye to defende with priuileges the ministers, that they shoulde not be withdrawen from doyng theyr dutie, and we bynd them to such clogges, that they canne not doe theyr duetie: They restored al

that

that was taken from them, and we ſtudye daylye how to gette more from thē. When I compare theſe doinges together, and ſee howe good ſucceſſe the one had, and Gods Churche was gloriouſly builded that way, it makes me to quake when I loke what ſhall fal vpon vs, going ſo farre cleane contrary way: Surely both they and we go not in the ryght waye. The Lorde for his crucified Chriſtes ſake, which came downe from the boſome of his father, to teache vs to builde hym a houſe here, that afterward we might raigne in glory with him there: graūt vs al, in all degrees from the higheſte to the loweſt, ſuche an earneſt ſimple loue to the true building of his houſe, as the Prophete here teaches vs, that vpryghtly we myght walke the right way that he hath gone afore vs. Of the Prince and nobilitie wyll maintayne that honorable eſtate that God hath called them to, and auoyde the bondage of forreyne powers: Of the Byſhoppes and clergie wyl fede gods people with the liuely foode of oure ſoules, gods doctrine and diſcipline, &

not with mans inuentions: yf the people wil truelye ſerue god and obey their Prince, flee from Idolatrye, and eſcape gods plagues: lette vs iointlye togethet earneſtlye abhorre poperye, correcte ſinne, turne vnto the Lorde, delyght in his woorde, reuerens hys miniſters, bee diligent in prayer, that we maye be lyuelye ſtones, meete for his building, and become the temples of the holye ghoſte, where he with the father and the ſonne. iii. perſons and one God, may dwell and be prayſed. Amonge many other thinges that I a poore workeman in gods houſe, wold haue ſayde to encorage other workemen, and ſpecialye thoſe that ſhoulde be the chiefe buylders & pyllers of his church, theſe few thinges at this time ſhal ſerue, becauſe the printer makes haſt, and I haue not leaſure.

James Pylkynton Maiſter of S. Johns Colledge in Cambridge, to the readers.

My earneſt loue to God, hath pined me a waye, becauſe my enemies haue forgotten thy woordes, Pſalm. 119.

I haue bene earneſtly zelous for the lord God of hoſtes, becauſe they haue forſaken thy couenaunt. 3. king. 16.

The prophet Aggeus.

IN the secõde yeare of kynge Darius, in the fyrst moneth and the fyfte daye of the moneth, the worde of the Lorde was sent by the hande of Aggeus the Prophet, vnto Zerubabell the Sonne of Salathiell, ruler of Juda and vnto Josua the Sonne of Josedec the chiefe priest sayinge.

¶ In asmuche that the yeare moneth and daye, when this Prophecy was spoken, be so deligently noted of the Prophete: & also that in which kynges dayes, by whom and to whõ it was preached, is so diligently mencioned, it makes muche for prouynge the trueth of the Prophecie, and that

Notinge of circumstãces, is a token that the thynge is true which is telled.

we shoulde the rather beleue it. For they that wyll teach lyes, vse not so exactly to declare the circumstances, whereinthynges were done, least in examination of the sante, thynges be proued contrary, & they found lyers.

The differynge of Goddes punyshment, declareth hys longe sufferinge and oure slouthfulnes in well doinge.

But chiefely this longe tyme here appoynted of .xl. yeares, teacheth vs the pacience and long sufferaunce of God, who wyll not punyshe so soone as we do a faulte, but tary and looke for our repentaunce and amendment as he dydde here so longe beare the Jewes. And also it setteth before vs the vnthankefull disobedience, and slouthful negligence of gods people. Whiche after so mercifull a delyueraunce, and bringinge them home agayne frome Babylon to their owne country (from whence they were led prysoners by Nabuchodonozor) had so longe and many yeares left of the buildynge of that house, whiche God wylled them so strayghtly to restore. And the good kinge Cirus had geue them liberty, and restored theyr olde ornamentes to do it withall. And in them we learne our owne slouthfulnes

.i. Esdra.i.

nes to the fulfylling of Gods lawes. For of our selues we be no better thē thei, nor more diligent in wel doing, except God styre vs vp by hys vnde-serued grace.

The Jewes for theyr disobedience to God & his Prophetes, preachynge his worde, accordynge to the prophecy of Jeremy, had theyr country spoyled, theyr Citie Jerusalem burned, their temple distroyed, they them selues were many killed, some for hunger in the besiege of the citie, did eat theyr owne children or dong, and the rest were led prisoners to Babylō by Nobuchodonozor, and ther kept thre score & ten yeares in greate bondage. After these yeares ended, by the good kynge Cirus, they had lycence in the firste yeare of his reygne, to go home and buylde their temple as many as would, and al other myght frely aide them with money toward that great costly woorke. Some good amongest them (but fewe in comparisiō) as zorobabell, Josua, Nehemia, Mardocheus & other, whose names are reckened in Esoras, toke in hande to be

Jere. ii. a.

Jerusalem destroyed, not obeynge the Prophete, butte after returned.

i. Edra. ii.

Captaynes of this worthye worke. And after they came to Jerusalem, they buylded an altar to serue for too make theyr offerings and their sacrifices on, vntyl the time that the temple was buylded. The fyrst & seconde yeares of their cõminge home to Jerusalem, they were somethynge diligent about theyr buildinge, and layd the groũde worke of the temple. But after, partlye for complayntes of the rulers in the countrye (whyche were Straungers and placed there, longe afore Salmanasar, and had accused them to the King, sayeng: if they wer suffered to buylde their Cytye, they wolde rebell, as they were wont, and paye no more tares) and partelye for slouthfull negligence of them selues they left of buyldyuge vnto now this seconde yere of Darius, god sent this his prophet to styre them vp to their worke. By this we may learne that when we lye longe on slepe in sinne, we cannot wake vp our selues vntyl God styre vs vp by hys Prophetes, his word, or holy spirite. For Dauid after he had cõmytted adultery wyth

i. Esdras. iii iiii. and. v.

iiii. Kyng. xvii.

Because we cannot stir vp oure selues to doo good, preachinge is to be estemed.

ii. Rig. ii.

Urias

Urias wyfe, and caused her husband to be slayne, laye without remorse of conscience, without repētinge for his euyl doinges, or asking mercy, vntyl the Prophet Nathan came and rebuked him for the same. Therefore let vs not lyghtly regard the warninges of god sent vnto vs by his preachers, but thankefully embrace them, praisinge his holy name, that not onelye he hath so pacientlye borne vs so long, and not sodenly destroyed vs walowinge in synne, & forgetting him without repentaunce: but nowe lastlye he hath called vs by the preachinge of his woorde, and restoringe hys Gospel by our gracious Quene, to a new lyfe, whiche God graunte vs for hys Chrystes sake.

The Jewes had nowe lyen almost xl. yeres, not regarding the buylding of the temple, wherefore God Moste louingly sent his Prophete to warne them of their duetye, rebuke them of their negligences, and stirre them vp earnestlye to go aboute that woorke. And although the countinge of these yeares be harde to count, and are dy-

uerslye reckened of dyuers men, be-
cause they woulde make the Greeke
histories to agre with the scriptures,
I shall let al other histories passe, be-
cause they be to troublesome, and fo-
low that onelye whiche the scripture
John.ii. teacheth, for that is the easyest and
plainest to vnderstande, and without
all doubt true. In John we read that
the Jewes asked our saiour Christ
what marueylous sygne he woulde
worke to persuade theym, that hee
might do suche thinges as he dydde.
This temple was .xl vi. yeres in buildinge. And he sayd to them: distroye ye this
temple, & in thre dayes I wyll buyld
it agayne. He spake of his owne bo-
dy, which he would rayse vp the third
day after they had put hym to death:
but thei vnderstode him of that great
costlye solempte temple of lyme and
stone, which now thei were building
and therfore sayd: Fourty yeres was
this temple in buildinge, and wylte
thou buylde it in thre daies? Here we
se how long this temple was in buil-
dinge, although some expounde this
place otherwise: yet this is not ment
that they were continually worcking

on the same, so long (for partlye they were forbydden and stopped by the Kynges that ruled after Cyrus, and partly they were negligent and careleſſe for it) but that there were so many yeres from the beginning of that worke, vnto the finishing of the same In the second yere of Kynge Cyrus, which was also the seconde yeare of their returninge home to Jerusalem from Babilon, they layd the foundacions of the temple: In the seconde yere of Darius, as this present place teacheth, they are willed by Aggeus to take in hand their worke agayne. And in the sixte yeare of this same Darius they finyshe it, so that from the seconde yeare of Cyrus, vnto the sixte yeare of Darius, muste be. xlvi. yeres wherein they were buylding, as S. John sayth. This was a great negligence of Gods people and vnthankefulnes, so long forgetting the buylding of the temple, and their duty to God, after so mercifull and late restoring them to their countrye but this is all oure crooked nature bent vnto, except God do not onlye begin

i. Esdra iiii

i. Esdra. vi

the good woorke in vs, but also contynuallye leade vs in the same to the ende. Therefore haue wee neede to looke dylygentlye vnto oure selues, and praye that God would not turne hys mercifull eyes from vs. For yf he neuer so lyttell withdrawe hys hande frome vs, and doo not euerye minute guyde all oure doynge, wee fall into a forgetfulnes of hym and our dueties.

Philip. ii.

Manye doubt also whiche Darius thys was, that is heare named of the Prophete, because the Greeke hystories make mencion of diuers of that name, as Darius Histaspis, and Darius Longimanus with other mo. Butte because the Scripture makes mencion of none after Cyrus tyme, but thys one: I wyll seeke no further, nor trouble you with suche harde shyftes as manye doo, to make the Scrypture and those historyes to agree. The Scriptures make mencyon of no mo kynges for this buyldynge time, but of Cyrus, Assuerus, Darius, and Artarerres: Therefore in theyr dayes muste thys whole

Under what kynges thys teple was buylded.

hystorye

hystorye, and those syre and fourtye yeares mencioned of Saynte John, be fulfylled. Assuerus I take to be husbande to quene Ester, and thys Darius to be her Sonne, where vnto also thee Hebrewe commentaries agree. And althoughe other thynke otherwyse, yet I see no Scripture that they bringe. Cyrus gaue fyrste lycence to the Iewes to gooe home and buylde this temple. Assuerus moued by the accusations of the rulers, dyd forbyd theim to buylde anye more. Darius brought vppe in the feare of God by his Mother Ester, and seyng the wyckednes of his Father, made a vowe, that yf he euer reygned after his Father, he woulde buylde the temple, & so in his seconde yeare he gaue the Iewes free liberty to go home and buylde their temple, renewed theyr Commyssyon, and gaue them money lyberallye to do it withall. Artaxerxes in his seuenth yeare sent Esdras home with greate gyftes, and gaue lyberty to as many as woulde go with him, and so the woorke was fynished. i. Esdr. iiii. iii. Esdras. iiii. i. Esd. vii.

Many

Many doe thinke probably, and to whom I can well agree, that the .vii. yeare of Artarerres was the seuenth yeare of this same Darius here named, and that Artarerres and Darius is both one man. For Artarerres was a common name to al the kings of Persia, as all the kings of Egipte were called Pharao firste, and Ptolomeus afterward, what time soeuer they lyued in. And as all the Emperours are called Cesar, although thei haue proper names of their owne besyde. But I will not enter further in this matter, for it is more subtile the profitable, and little edification is in the searchinge of it: euerye one iudge as the scripture will best beare, and as God shall teache him.

Artarerres

Pharao.
Ptolemeus.
Ceaser.

The Iewes in reckeninge theyr yeres & mõthes, haue diuers sooртes. For sometyme Marche is their fyrste moneth, and the beginninge of their yere, and spectallye when they count their solempne feastes, as God bad Moyses, that, that Moone wherein they came out of Egipte, shoulde bee the firste Moone in the yeare. Sometyme.

Exod. xii.

tyme was September when all the fruites of the earth was gathered in to theyr barnes. Sometyme they reken from the day of their coronation of there kynges, as we vse diuerslye to recken also, and sometyme to begyn at Newyeares day. Sometime at the Annunciation of the Vyrgyn Marye commonlye called the Ladye day in Lent. Sometime from the day of Coronation of our kynges, and somtime when they pay their rentes as Mighelmas, Martynmas, Helenes daye .&c. But their Moones were reckned to begyn euer from the chaunge of the Moone, what daye so euer of our Moone it chaunged, and not by the Kalender (for than there was none made) as we do. So that the fyrst day with vs in the Kalender myghte be farre frome the chaunge of the Moone wyth them, as the.xii. xiiii.xix.xxiiii. or so forth. Theyr monethes for a long tyme, and their dayes alwayes, hadde not proper names geuen them by men as we haue nowe, to cal them Monday, Sonday, Wedensday, Fryday. And January, Marche,

Dyuers sortes of reckenynge yeares and monethes and names of dayes & monethes.

Marche, August, Julye, but they reckened bothe their monethes & dayes thus: the first, the second, the thirde, forth. &c. For we reade in the Scripture any names geuen to monethes vnto the tyme of Moyses, and than had they no heathen names, as oure dayes and Monethes haue nowe. So by this reckenynge, thys Prophecye was spooken in the seconde yeare of Darius raygne, beginninge the yeare of the time at his Coronacion, when soeuer it was. And in the fyrst moneth from Marche, whiche is our August, and the first day whiche is not Lammas as we count, but the fyrste of the chaunge of the Moone, what tyme soeuer it chaunged. The markynge of this reckenynge shall helpe you to vnderstande dyuers places of Scrypture, yf they be remembred, for because they vse another manner of reckenynge then we doe.

And althoughe it seeme to manye but a smale matter by what names the dayes and monethes bee called: yet yf we consyder it well, there is a greate thynge in it. The Latin men

and

and many other geue names to euery daye in the weeke of some one of the Starres, commonlye called the Planettes, as thoughe the Starres ruled all thinges. As Sunday of the Sun, Monday of the Mocne, Saterdaye of Saturne: and the monethes manye haue their names of Emperours, as July, Auguſt, for a vayne glory that they? name ſhoulde not dye wyth them, and dyuers other haue they? names of as lyght cauſes.

It is hurtfull to call dayes by theathen names.

If we remember the begynnynge of the names of twoo moſt ſolempne dayes in our weke, Wedenſday and Fryday, we ſhall better perceyue the reſt. Fabian and other Chronicles tell, that when the Herons inuaded this Realme, and there were ſeuen Kynges rulynge here at once, they brought with theym twoo Idolles, the one called Woden, and the other Fria: Or els as other write, it was a noble Captayne and his Wyfe, which for their worthines wer made Gods, and when they had ouercome the englyſhe menne, they made two dayes in the weeke to be called Wedenſday

Wedensday. Frydaye.

denſdaye & Frydaye by the names of theyr falſe Gods or captaines, and ſo to be woorſhypped, and thoſe names we kepe ſtyll. Why may it not be thoughte to bee in remembraunce of thoſe Idols or Captaynes, yf euerye thynge haue theyr name after theyr begynnyng. And this I thinke was the beginninge of the Wedenſdayes and Frydayes to be holyer then the reſt, what pretence ſoeuer was foũde after to faſt or halowe them. So thys good euer commeth by vſynge the names of ſtraunge Gods, and by receyuynge in ſtraungers to rule: that the people be conquered and deſtroyed, Idols with falſe woorſhyppynge of god to be ſet vp. We neuer read in the Scripture, nor in anye aunciente wryter on the Scripture (that I remember) that eyther Monethes or Dayes were called by names of Starres, Men, Idols, or falſe Gods, but Feries, as Auguſtine often doth vſe to call them: yea the Popes Portues calleth the dayes in the weeke thus: the ſecond & the thyrd Fery. &c. But nowe in time it is come to paſſe

that

that euery day in the yeare is called by the name of some Saynt, and not in all Countries a lyke, but as euery Countrye is disposed to woorshippe their Sainctes. In the newe Testament I fynde no dayes named, but the firste of the Sabboth. &c. and the Lordes daye, which I take to be the Sonday, when John sawe his Reuelation. Thus superstition crept into the worlde, when men began to forget callinge on the true and onelye God, and made them Gods of euerye deade Sainte as they list. What can we saye for oure selues, but that we put great superstition in dayes, whē we put openly in Kalenders and Almanackes and say: these dayes be infortunate, and great matters are not to be taken in hand these dayes. But why are they infortunate? Is God a sleepe on those dayes? or dothe he not rule the world and all thinges those dayes, as well as on other dayes? Is he wearye that he muste reste him in those dayes? Or doth he geue the rulinge of those dayes to some euil spirite or Planete? What shall bee the Reue. 1.

cause?

cause? Doth not the Scripture saye that God made seuen dayes, & when he had made all thinges, he dyd beholde them all, and they were verye good. Why shall we then be bolde to call them euyll, infortunate, and dysmall dayes? If God rule our doinges contynually, why shal they not prosper on those dayes, as well as on other: God blessed the seuenth daye, and yet we dare cal that infortunate euyll and cursed whiche he blessed.

Althoughe it be vnpossible to redresse thys olde common errour so deepelye rooted in all tounges and Countries, yet it is not vnprofitable to note the beginnynge of these thinges, that thys superstition maye bee somethinge knowen. When God made seuen dayes, he called them the Gene.i. first, the second, thirde, fourth. &c. but the last daye he called the Sabboth, whiche betokens rest, and hath not the name geuen to be called of anye other creature, Man, Saynt, Starre or Idoll, but as the name soundes, so should we on the seuenth day rest, from all bodelye laboure, except nede

compell

compell, but specially from all sylthy synne. This is not the right waye to make holye men to bee remembred, nor surest to auoyde Idolatrye. It were better to be done by wrytyng theyr Chronicles, lyues, and deathes of suche as were godly in deede, and not euery Rascall, as Legenda aurea the Legend of Lyes does. Pope Boniface the. viii. fyndyng them of Farrare woorshyppynge. xx. yeares one Hermanius as a Saynt, digged him out of the grounde and burned hym for an Hereticke and Authour of the sect called Fratricelli, and forbad to woorshippe suche euyll men. So I thinke we scraping together a nombre of Sayntes as we lyst, worshyp many euill persons. What holynes was in Thomas Becket which had gotten twoo dayes in the Kalender called by hys name, a Priestes muste euermore mumble him one wycked memory in Mattins and Euensong. If Papistes Rebels, and Traytours to their Kinges, as this stout Champion of the Popes was, may be thus rewarded, it is no maruyle if many

Thomas Becket of Canterbury.

rebel against their Kynges as he did.

In that that he saith: the woorde of the Lord was sent by the hand of Aggeus the Prophet: it teaches the dutie bothe of the Hearer and the preacher. For neither must we teache anye thing of mans deuises, nor the Hearer muste regarde him so muche which preaches, that for hys cause we must eyther more or lesse beleue the thing which is taught (for the Preacher takes hys authority of the woorde of God, and not the woorde takes hys authority of the Preacher) but onely because it is the woorde of God, of whose truthe we must not doubte, but wyth obedience receyue it. Unto the Preacher sayth Saynte Peter, he that speakes, let him speak as the woordes of God, and Aggeus beyng but a poore Leuite keeppynge thys rule, was not to bee despysed more then the Priest. And where as preaching and beleuyng the thynges preached, is the hyghest and moste pleasaunt seruice and worshippe of God, what things should be taught, and what punyshment is for them

The woord of God is onelye to be taught & beleued.

1. Pet. iiii.

which

which doo it not, the Scripture teaches playne. Saynt Mathewe saith: they woorship me in vayne, teaching learninges which are the commaundementes of men. And the false Prophet whych runnes before he be sent and deceiues the people, speaking in the name of God that which he was not cōmaunded, or els speakyng in the name of false Gods, shall be put to death. Therefore let the pratyng Pardoner, or the Popishe Priestes take hede in whose names thei speak and what they teache, when for the gredy gayning of a lytle money, they condempne them selues, and set oute to sell Heauen, Purgatory, and Hel, as they were all in theyr power to geue at their pleasure. In the Popes name they promise. xl. lx. an hūdreth dayes of pardon, and for a Trentall they may be brought from Hel. The true Prophets of God, as appeareth in theyr writynges, alwayes vse to say: thus saith the Lorde, the woorde of God was spoken to me. &c. but the Popes creatures, as Pardoners, Priestes, Fryars. &c. say: thus sayth Deu. xviii

Pope Alexander, Gregorye, John, Clement, or some suche other lyke, & nothyng wil they do without mony. Let the true Preacher teach the mercies of God, þ God hath so loued the
John.iii. worlde that he gaue his onely begotte sonne, þ euery one which beleues in him, shal not be dāned but haue lyfe euerlasting: & yet shal the dronke pardoner & sir John Lacklatin be better beleued, thē Christ which spake these wordes, & promised it: yea rather the people wyll bye forgeuenes of theyr sinnes at the Pope & such his messengers hands, thē take it freely at christ paying nothyng therfore, such is the brutish blinde vnthankfulnes of the
Esay.lv. worlde. Come & bye freely wythout
xliii. mony, saith the prophet, & againe: It is I, it is I that putteth awaye thy synnes, for myne owne sake, than it is not for thy money, nor the Popes
Math.xv. bulles or pardons. Let the worlde therefore take heede, for if the blinde lead the blind, both fal in the diche. This miserable cōmon excuse which is so often in their mouthes, shal not excuse them, when they say: thus we

are

are taught, our ghostly fathers saies so, & our fathers before vs haue so beleued: Christ sayes ye shal both fal in the pit. Beleue no doctrine that teaches to go to heauē other waies thē by christ freely, or which is not writtē & cōteined in ẏ Bible, for that onely is the perfect word of God, & which onely teaches true saluacion. Looke the Popes testamēt throughout, called his decres & decretals, & you shal not once ther he taught to seeke comfort at Christ in any trouble of mind but onely set out his vaine glorye, & that he is Lord of Heauen & Earth, Purgatory & Hel, & if thou liue neuer so wickedly he & his Chaplaines haue ful authority to bring the from Purgatory, so that thou bryng them mony. I thinke it hath not bene olt heard tel of, that any priest euer saide trental without mony, or hired anye said for them selues: but if they were good, why should they not haue thē for them selues. If they had charity, they wold say them for the poore as wel as for the ryche, they would not suffer so many poore Soules to lye

broiling in Purgatory, as they think do, no they would do nothyng night nor day all their liues but say Masses, if they had suche loue towardes their brethren as they should, and if they were able so to deliuer them. For what charity is in him that may helpe his brother and will not by al meanes possyble? But they shewe their doynges wel inough when they turne them to the people and saye: of your deuocion and charitye praye ye for the soule of N. as thoughe they should saye: we praye for money wythout charity, but ye must do freely of deuocion wythoute money. These false Prophetes, Papistes, and members of Antechrist, came not in the Lordes name, nor seake his worde, therefore they be accursed.

Also in that he sayth, the worde was sent by the hand of Ageus, we are taught how to esteme preachyng Ministers by this Ebrewe kynde of speakyng. For as the hande serues to doo no thynges wythall, then any part of the body, so when they will signify any thyng to be done by the

Mi-

Ministerye and seruice of anye man, they vse to saye: it was done by the hand of suche a man. Therefore the woorde & message whych he brought was the Lordes, and Aggeus was but the Seruaunt that broughte it. So must we think of the Preachers, they be but Seruauntes, thoughe they be neuer so good and learned Preachers, and their message is the woorde of the Lord. Thus sayes Christ: it is not you that speake, but it is the Spirite of your Father whyche speakes in you. Saint Paul also teaches howe we shoulde thynke vpon hym & others suche Preachers, when he sayes: let a man iudge and thynke thus of vs, that we be the seruaunts of Christe, and Dispensers of Gods secrete misteries. Therefore they whych seke rather to be Lordes then seruauntes, and be hynderers of preaching Gods woorde, rather the faithfull teachers of Gods holye wyll to hys people: are not to be counted among the Seruaunts and Ministers of Christ, but rather enemies, seking theyr owne glorye more then Gods.

Preachers are but seruauntes, & muste not go before they be sent, but their woorde is Gods. Math. x. 1. Cor. iii.

And as Aggeus dyd not go this mes-
sage afore he was commaunded and
sent by God, & therefore was a true
Prophet: so they whych thrust in the
selues to teache, not called by God,
nor sent by man ordinarely, come of-
ten afore they be welcome, and are
Heb.v. not true Prophetes. For it is wryt-
ten: let no man take honor vnto him
but he whyche is called of God, as
Aaron was. And the worser learned
be preferred afore the better, to the
ministery (if they be bothe true tea-
chers) let not the better disdayn him,
but know God to se further then he
doth, and that there be iuste causes
why the other is preferred afore him.

Where as zerubabell is firste na-
med here, and set in order afore Je-
sua the hygh priest, and the prophet
Aggeus was sent by commission frō
The ciuyll ruler is a-boue the priest. God to the ciuyll Magestrate firste: it teaches the preeminence that tem-
porall rulers haue afore priestes, by
what name so euer they bee called.
If the Pope shoulde haue receyued
suche letters, and seene a Layman
preferred and named afore hym, he
would

woulde not haue bene well content, and specially suche a man as zeruba bell was, beyng neyther Kynge nor Emperour. What a raylyng letter wrote Pope Adriane the fourth, an Englysh man, to Frederic the Emperour, because the Emperour in his letters had set hys name afore the Popes, wrytyng thus hys superscripcion of hys letters: Frederik by the grace of God Emperour. &c. vnto the holy father Adriane Pope. If he had wrytten thus: to the most reuerent and holy Father Pope Adriane Gods Vycar here in earth. &c. your poore and humble seruaunt Frederic by the grace of God Emperoure of Almaine. &c. & had placed the Popes name before hys owne, all had bene well. Because he dyd not, he called the Emperour traytour and rebel agaynste God and Saynte Peter. &c.

The commen welth of the Iewes was ruled firste by Iudges, from Moyses vnto Saule, then by Kinges from Dauid to their captiuity in Babilon, and now last from theyr returning home, vnto Christe, by Princes

of

Judges. of the stocke of Juda. Their Judges were rayſed vppe of God to deliuer the people, sometyme of one Tribe or kynred, sometime of other as pleaſed God, and the chyldren dydde not ſucceede the father in ſuch authority.

Kynges. Kynges were alwayes of the stocke of Juda onelye, and the Sonne was

Princes King after the father, but theſe princes although they were for the moſt parte of the stocke of Juda, and the ſucceſſion was by heritage (except the Machabees) yet they had not a Kyngly Maieſty, crowne & power: for they were but as Maires or Dukes, and hed men amongeſt the people, as the Hebrew woord ſignifies, Pachath, and yet they be preferred before the high Priest. By which we muſt learne the chiefe power in all common welthes, to be ioyned with the temporall ſwoord, though he be

Rom. x. but a meane man, and that euery mã as Saynt Paule ſayes muſt be ſubiect vnder hym. Chriſoſtome notes well, writing on that place, that euery man muſt obey the Ciuill power, whether he be Apoſtle, Euangeliſt,

Pro-

Prophet, or by what name so euer he be call'd. Saynt Peter hymselfe (beyng Bysshop as they say at Rome and of whom they clayme all theyr authoritie to bee aboue Princes, Kynges, and Emperours) was not onely obedient to the Ciuill Rulers hym selfe, but left written in his Epistel, that we should all obey the kyng as chiefe and highest Ruler aboue al other. And although Kynges and Rulers in common welthes wer thē Infidels, and not Christened, yet the byddes obey them as the chiefe and highest, and neyther wylles anye to be disobedient, to pull the swerd out of theyr handes, nor to let vp himself aboue them, but humbly to obey thē in all thynges, not contrary to Gods truth and religion. But if they commaund any thyng contrary to Gods woorde, we must aunswer wyth the Apostles: we muste rather obey God then man. And let no man think that in displeasynge God, he can please man. For God who hath all mens hartes in hys hande, wyll turne hys hart to hurte thee, whom thou wold

please and flatter, by dysplesing and dysobeying God: nor we owe any obedience to any man in such thinges where in God is offended and dysobeyed. If England had learned thys lesson in the tyme of persecucion, we should neyther for feare at the voyce of a woman haue denyed our Mayster with Peter, nor for flattery haue worshypped Baall, nor rashly rebelled, but humbly haue suffered Gods scourge, vntyll it had pleased God to haue cast the rodde in the fyre: the whych he woulde sooner haue done if oure vnthankefull sturdynes had not deserued a longer plage. The Lorde for hys mercyes sake graunt, that both we and all other, may here after beware from lyke pullynge on our heades the righteous scourge of God for our wyckednes, and the impacient bearyng of the same when it comes.

The text. 2 Thus sayth the God of hostes saying: this people saye: the tyme is not yet come

come to buyld the house of God.

The Prophet dare speake nothyng in hys owne name, or of hys owne deuyse, but alwaies names the Lord who sent hym, and whose message he brought: whych thing al preachers must folowe most diligentlye, or elles they are not to bee beleued. Saynt Paule sayth: if I, or an angell from heauen should teach you any other gospell, beside that whyche you haue receyued, curled bee he. And marke that he sayes not, if he teache contrary to that whych ye haue receiued, but besydes and more then that which ye receiued: For the Pope and hys Cleargy, thynke that they maye for oure saluacion adde more to the Gospell, so that it be not contrary to the Gospel: but Saynte Paule sayes, besydes or more then that whyche ye receyued. And Moyses sayth: Thou shalt neyther put to, nor take away any thyng from the woorde of God, but content thy self onely with that which he teaches, for he onely is true

The scripture is onely to bee taught. Gala. i.

Deu.iiii. true and all men be lyers, & no man is of hys counsell to teach thee what pleases or displeases hym, excepte he speake hymselfe. And although Rulers maye ordayne some thinges for an order in the Church, yet none of theyr decrees ar articles of our faith, but they may and ought to be chaunged, when they be hurtful or turne to any mysuse or superstition.

And for all that, that the people had greuously synned in not buyldynge the Lordes house so manye yeares, yet whyle God dyd vouchesafe to speake vnto them by his prophetes, and rebuke their synne, there was hope enoughe of forgeuenes, so that they would amende and tourne vnto God. For lyke as longe as the Phisicion doth apoynt the sick man what he shall doo, howe to dyet hym selfe, and what medecines to take, there is hope of lyfe, but if he forsake hym, and wyll not speake vnto hym, whyle we loke for present death: So as long god lets as God of his goodnes lets his word vs haue be amonge vs, there is good hope of his word forgeuenes, but if he take awaye hys

woord, there is no comfort left. Saul when Samuell was dead, asked coū=sayl of God, but he wolde not speake to hym, neither by dreames, nor at the Arke of God, nor by visions or Prophetes, and than he runnes to Wytches. So we when God teaches not but are lefte to oure selues, seeke suche vnlawfull meanes. The Iewes had lyen almost. xl. yeares in this negligence of buyldinge Gods house. It is almost as manye yeares, synce we vnder pretence of receyuyng the Gospell, and buylding Gods house, haue pulled it downe: and to roote out all the rable of Monkes, Friers, Nunnes, Chanons. &c. wee for the most part haue sought to enriche our selues, and one theese robbed an other, and haue not of pure loue destroyed Gods enemies, nor prouyded for the poore, and furthered learning nor placed preachynge Ministers in place of dumme Dogges, after the rule of his woord as we should haue doue, and buylded hys house. And what remedy do the wycked papists finde to redresse thys wyth al? They

it is a to kē of his loue, and ẏ taking it away, of his dis pleasure i. Kyng. xxviii.

pull

pull away Gods woorde, and saye it was neuer good worlde synce it came abroade, and that it is not meete for the people to haue or reade it, but thei must receiue it at their mouthes. They are the Nurces they saye, and must chowe the meate afore the children eate it. Wo be vnto suche dyssemblers, as vnder pretence of chowyng, eate all vppe, or els that lytle whych they giue (for they say it is not necessary to preache often by the example of Pambo, whyche whan he had heard one lesson, would heare no mo vntyll he had in many yeares learned to practise that one: which example rather proues that we should diligently learne, than seldome preach) It is I say so poysoned in their fylthy mouthes and stincking breathes that it poysons and feedes not the hearer. Dauid sayes: by what thing shall a yongman amende his euell waies, and he answers: by keeping the sayinges of God. And how shall wee see to do thys: thy word O Lord he saies is a lantarne for my feete and a lyght to my pathes. But these theeues that

Psa. cxix

take

take awaye the woorde of God from the people, whych is the Lantarne & lyghte, to teache them to go a ryght, woulde haue them in darkenes styll, that they should neyther se their own faultes noz others. When the fault is not sene, how can it be amended? and how can it be sene, seyng it is in darknes, except the lyght of Gods truth doo open it vnto vs. Moyses byddes the fathers tell theyr children the law of God often tymes, and to studye on it in their houses, and going the way. Dauid byds the same, and the Chyldren to aske the fathers. Paule byds Fathers bryng vp their Chyldren in the nurture and learning of god: And wyues if they wyl learne any thyng, aske their Husbandes at home. Than if the Father must teache the Sonne, and the Sonne must aske the Father, and the wyfe must learne of the Husband: How shal those fathers & Husbandes teach, except they be learned? and how can they be learned hauyng none to teach them, but sir John mumble Matins, noz cannot be suffered to reade them selues? But it is true that

Deut vi. Psal. 78. Epheſi. vi. 1. Cor. xiiii.

All sortes must learn the Scriptures.

John.iii. Saynt John saith: he that doth euell hateth the lyght and wyll not come to the light, least his euyll doynges be reproued. And thys to bee true their common sayinges declare when they sayd: it was neuer good worlde synce euery shoomaker could tel the priests duty. They wer ashamed of their sautes and therefore woulde haue you in blyndnes styl, that ye should see neyther your own sautes, nor tel them of theirs, for that specially they can not abyde. But our good God whan he blessed hys people & offereth hys pardons, he sendes many teachers and openes diuers wayes to learne, & whan he is most angry, he takes awaye hys
Amos.viii. word that they shal not see how to amend, as Amos sayth: I wyll sende a hunger into the earth, not a hunger of breade, but of the woordes of God, that they shall seeke it from East to west, & not finde it. Therfore they which take away his word, or be hinderers thereof, are nothyng els but instrumentes of hys wrathe and Gods scourge to hys people.

And that they should the more diligently

ligently marke the message which he
brought he tels thē in whose name he
spake & saith: the Lord of hostes spake
those words, or as the Hebrue is Je-
houa: which is as much to sai, as that
god of might, maiesty & power, which
hath hys beyng & substaunce of hym
selfe, & by whō al other thynges stand
and be, & without whom al things fal
to nothing, if he do not vphold thē, he
speakes these words. The other word
ioyned with al, when he cals hym the
God of hostes, is a word of feare & re
uerence, as Iehoua is a name of loue
& power: so þ if either they loued him
as a father and God of power, or els
feared hym as a Lord & maister, & one
that had many hostes of soldiers to cō
quer them wyth all if they dyd rebell
agaynst him stil, they should receyue &
obey this message. In like maner God
by Malachi rebukes the people which
called hym father & maister in words,
but in dedes would nothing do as he
taught thē, & saith: if I be your father
wher is my loue þ you ow me, if I be
your master, wher is the feare þ is due
to me. This word & name is seldōe red

What Iehoua sygnifies.

Exod. iii.
Actes. xvii
Psal. ciiii.

Malach. i.

in the new Testament, to call hym the God of hostes, because it is a woorde of feare more then loue, and rather threatens then comforties, whych the new Testament doth not commonlye.

James.v. Saynt James sayes: the wythholden wages of them that haue reaped your fieldes, cryes vengeaunce in the eares of the Lord of hostes. It is as much to say in thys place: as thus sayes that myghty Lorde of hostes, whom if ye feare and obey, he wyll make all hys creatures to serue and obey you: but if you be disobedient to hym styll, he hath many armies and hostes to fight wyth agaynst you, & all hys creatures from the hyghest to the lest, shalbe harnised agaynst you. Thynke not, that if ye escape one plage, that ye shal escape the rest: for dyfferyng or escaping one, is but to see whether ye wyll amende before the next come. Hys arowes and thunderbolles are neuer spent, but he hath newe in store: and in the ende the victorie shall be hys, and al disobedient shall perish. And for the better vnderstanding of this to be true, the scripture hath sette oute dyuers examples where

Why God is called ỹ Lord of hostes, and how he vseth hys weakest creatures, to pull down the proude wythall.

where God hath fought againſt man wyth all hys creatures, to let hym ſee how dyuers kyndes of hoſtes he hath to beate hym downe wyth all. The Angels deſtroyed Sodome and Gomorre wyth fire and brymſtone, and kylled wyth peſtilence in three dayes ſpace. lxx. thouſande for Dauids offence: and alſo in one nyght deſtroied in the tentes of Sennacherib. clxxv. thouſande. The Sunne at the commaundement of Joſua ſtoode ſtil, geuyng hym light, vntil Gods enemies the Amorites in the chaſe wer killed by hym, ſo that one day was as long as two. In Egypt the Starres and Sunne gaue no light to the Egyptians, but the darkenes was ſo great, groſſe, and thycke myſtes, that no man ſtirred out of hys place, & men myghte grope the myſtes, and ſeeke them wyth their hand: but wher the chyldren of Iſraell were, the Sunne ſhone bright and pleaſauntly. Againſt Siſara God fought oute of heauen. The water drowned the hole worlde ſaue. viii. perſons vnder Noe. The red Sea ſuffred Gods people to paſſe

Ecne. xix.
ii. Reg. 24
4. Reg. 19
Joſue. x.
Exod. x.
Judg. v.
Gene. vii.
Exod. 14.

but it drowned Pharao & al his host
The earth swalowed vp quicke Da
Num.xvi. than, Corah, & Abiron & al those re=
bels w̄ them. In Egipt stormes of
Exod.ix. haile killed the Egipcians beastes, &
destroied their corn, but harmed not
the Israelites. So ẏ tower in Siloe
Job.i. fell & killed.xviii.wythin it. Suche
Luke.xiii. drough was in the tyme of Elias, ẏ
it rained not for ẏ space of. iii. yeres
& a halfe. Such hūger in al cōūtries,
1.Regū.17 ẏ Jacob wyth al hys house went in=
to Egypt, and there also the Egyp=
Gen.xlvii cians for hunger solde their lande,
their cattell, wyues, Chyldren, and
them selues to bee bonde men and
slaues to their kyng. In the besiege
4.Reg.6. of Samaria for hūger an Asses head
and Doues donge was solde deare,
and women did eate their own chil=
Joel.i. dren. Joel threatens that God wyl
send foure hostes, one of Greishop=
pers, an other of Caterpillers & Lo
custes, to deuour al the fruite of the
ground, and all that whyche one of
Exod.8. these left, the next should destroy. In
Egypt marke what mightye men of
warre God chose to fight wal, it rai
ned

ned Frogs cuē into the kings priuy
chamber & his bed, & Flees fought a
gainſt Pharao & the whole countrey
& made them weary, & a murrion fel
amōg ꝑ beaſts, but by theſe meanes
God gat the victory. When the ten
tribes were led away priſoners, the 4. kyng. 17
wilde beaſts encreaſed, ſo that they
deuoured ꝑ dwellers in the coūtry,
becauſe they feared not God. God
cloſed vp the wombes of ál Abimi- Gene. 20.
lechs women that they ſhoulde not
beare childrē, becauſe he had takē A
brahās wife. When the Philiſtians 1. king. 5.
had takē the Arke of god & myſuſed
it, God ſmote thē with Emorraides
in their erſes. Herod & diuers Em- Act. 12.
perours were worryed with Liſe. Ar
rius ſitting on ꝑ priuye, auoided al
his guts. Nabucodonozer of a kyng Dani. iiii.
was made a beaſt, eate hai & lined in
woods, & rather thē ꝑ wicked ſhalbe 2. King. 17
vnpunished, thei ſhal hang thē ſelfes
as Achitophel & Judas did. Gedeon Act. 1.
wt. ccc. mē, knocking their potherds Judg. 7.
together, made his enemies (whych
were ſo many ꝑ they lay as thyck as
greſhoppers vſe to lye on ꝑ ground)

so afraid, that they stroue who might runne away first: and if hys fellowe stoode in hys waye, hee killed hym straight: The walles of Jericho fell
Josue. vi. wyth out violence or hand layd on
them: the Syrians thinkyng they
4. Reg. 7. heard a noyse in the nyght, and that their ennemies came agaynste them (where there was none such in dede) ranne all away. Judith a weake woman cuts of Holophernes head. Jo-
Judith. 15
1. Reg. 14. nathan and hys man alone, put to flyght all the Philistines wher of many were slain in the chase. The proud
Gene. xi. entrepryse in buyldyng the tower of Babell was stopped by confoundyng their language, that one coulde not
1. Regū. 17 vnderstand an other. Dauid a young man wyth a slyng and a stone, killes Golias so strongly harnised. Thus our God may wel be called the Lord of hostes, whych hath so many weapons and dyuers to punysh vs wythall, as fire, water, earthe, darkenes, Frogges, Lyse, Grashoppers, Catterpyllers, pestilence, hayle, drough. &c. so that there is no helpe to be dysobedient and stryue agaynst hym, for he

wyll

wyl haue the victory. There is waies aboue and beneath vs, wythin vs & wythout vs, to throwe vs downe at hys pleasure, there is no remedy but to obey hym eyther wyllyngly and be rewarded, or els agaynst our wils and be punished. Hys power is not yet minished, but he fyghtes stil with hys enemyes, that all glory maye be hys. He hath foughten sore of late wyth hys bytter enemy the Pope, and wyth what weapons? wyth a Goose feather, and olde cloutes whereof be made penne and paper, and such symple men hath he vsed to do this feate as the worlde hates and despyses. But yee hathe so shaken hys seate, that hys fall is begunne, and euerye man whych is not wylfullye blynde see it. Hys abhominations and hys wyckednes is opened to the worlde as the Prophet sayth: I wyll shewe Nah. 3. thy fylthy partes in thy face, and wyll set foorthe thy nakednes to people. These be the Ordinaunces, great Gunnes, and Bulwerkes that he wil set vp hys Churche wyth, and pull downe Antichrist, that all tyrrorre

may

may be hys, which by such smal and weake things, throwes down ẏ glory of the world. And although their fautes were greuous, yet oure good God is content w̄ a lytle rebukyng of them, & dothe no more but cast in their teeth their vnthankfulnes and saith: this people saies, it is not yet time to buylde the house of God, as though he should saye: this people whō I chose amōgst al the world, & in respect of whō I seme to regarde no other people but thē, bestowyng on them onely or chiefely my blessings, whose fathers I brought out of slauery in Egipt, and made them Lordes of thys plenteous lande, dedestroying ẏ dwellers of it, & subduing their enemies round about thē, to whō I send my Prophetes in all ages to teache them my wyl & pleasure, & whō now of late when they were led prysoners to Babylon, I brought home again and restored to thē their lande, and willed nothing of them but to buyld my house and kepe my lawes, this vnkind people I say, saies it is not yet time to bild

To be rebuked of vnthankfulnes is the greatest grefe to a louīg hart.

Gods

gods house. This stifnecked people
ẏ wil neither be ouercomē & moued
w̄ gentelnes to do their duties, nor
yet feare my plages & threatninges,
wil not diligently go about to do ẏ
which I willed thē so straitly to do.
The rod is sharpe to the flesh, when
we be beaten, but to a gentle hearte
ther can be no sharper rebuke thē to
haue his vnkindnes cast in his teth.
My people saies god by his prophet Mich.vi
in what thing haue I offēded the ẏ
ẏ doest so disobey me, or what haue
I done to the, tel me? And that we
should better consider our vnthank
fulnes, he compares vs to beasts & Esay.i.
saies: ẏ Oxe knowes his master, & ẏ
Asse knowes his masters stable and
māger, but my people wilnot know
me. So saith Jeremy to, the Turtel,
swalow & the Storke knowes their Jere.viii
times of ẏ yere to come, but my peo
ple know not ẏ iudgemēt of ẏ lord.
If a king shuld mary a pore womā
& make her Quene, & when she dys=
pleased him, shoulde saye vnto her:
wher ẏ wast but a pore womā & ne
uer loked to haue ben maried to me
I for=

I forsaked all other women for thy sake, and made thee my wyfe and fe-
low, hath it be comen thee to do this
fault agaynst me? If she haue any ho
nest hearte in her, it wyll make her
burst oute into teares, and aske for-
geuenes: so wyl it moue any Christi-
an hearte that feares God, when he
heares hys vnthankfull disobedience
layed to hys charge, and specially if
he consider what goodnes, and howe
often he hath receyued at Gods han-
des, and how forgetfull he hath bene
agayne to so louyng a Lord God. The
Lord for hys mercies sake graunt vs
such tender harts that we may burst
out into teares, whē we consider hys
goodnes and our wickednes, his vn-
deserued mercye, and our greate vn-
thankefulnes. What a bytter greefe
shall thys be to heare hym laye oure
vnkindnes to our charge? I gaue you
a good kyng, many true Preachers,
my woorde plenteously, my Sacra-
mentes purely, rooted out idolatrye,
delyuered you frō Straungers, with
all wealth, and yet you wouldе not
feare me, what can we say for shame

but

but condempne our selues.

I do not doubt but many of them had great excuses to lay for them selues, if they had bene asked why they dyd not buylde Gods house, aswell as we haue for our negligence in the same doing: Some would say we are forbidden by the kyng & hys officers (and so they were in dede, as apperes in Esdras.) Some woulde saye, we must first prouide a house for our selues to dwell in, for our wyues and chyldren: Other we are vnlearned we know not how to do it: Other we be poore and not able to take in hande suche a costly woorke: Other, let the Rulers begyn and we wyl helpe. Other, we shall loose our lyfe & goodes if we disobey the Kinges commaundement. But God woulde alowe no suche excuse, but castes in all theyr teethes their disobedient vnkyndnes and sayes: Thys people saye, it is not yet tyme to buylde Gods house. The Priestes would say it is not our duty to buylde, but to offer sacrifices, and syng Psalmes as we bee appoynted. The Rulers myght saye their office

1. Esdr. 4

1. Cro. 23

was

was to see the common wealth well
ruled, and not to meddle in suche
matters. The people myght saye it
belonged not to them, beinge suche
a costlye thing, that required wyl-
dome, learnyng, ryches and power,
but they muste applye their Hus-
bandrye, marchandise. &c. euen as
they sayde in the Gospell: I haue
Luk.xiiii bought a Farme, or.v. yoke of ox-
en, that I wyll not come, holde me
excused. Or I haue maryed a wyfe,
that I cannot come: so none coulde
or wouldo take Goddes woorke in
hand. Therefore that one sort should
not thynke them selues blameles, &
the other to be in faulte, or that one
should not despyse an other, because
þ they were more holy then the rest,
& would haue buylded Gods house
more gladly tha rother, the prophet
is sent to rebuke them al, for al wer
gylty in not buylding. And he sayes
not the Rulers say it is not yet time
to buylde Gods house, or the Pric-
stes saye so, or the Marchauntes, or
Husbande men: but generallye all
thys people of all degrees saye: it is

not

not yet tyme to buylde Gods house. And so because the rebuke is generall to all sortes, younge and olde, poore and ryche, learned and vnlearned, they maye vnderstand that it is theyr deuties to buyld Gods house, what maner of men so euer they be.

What a comforte is thys for the poore vnlearned man whan he heareth that God refuses not, but requires and takes in good woorthe that lytle seruice which he can doo, and wylles hym to builde his house as well as the ryche, that he should not thynk God loues not poore me, nor we are not able to serue hym, but hee loues onelye the ryche and learned, and they muste serue hym. Nor agayne, he must not thynke, I maye doo what I wyll, God cares not for me, nor he hathe no worke for me to doo in hys house. God accepteth & requires ỳ seruice of ỳ simplest.

It is in buyldynge Gods spirituall house, as it is here wyth vs in our buyldynges: In buyldynges there be Maister Masons, and Carpenters, which do deuise the worke,

drawe

drawe out the facion of it & set they?
men on woo?ke, there bee also some
that fel trees, cary stones, bring mo?=
ter, and ma?ke cleane the place. &c. So
in buyldynge Gods house there bee
ryche and learned, there be poo?e and
meanet learned, but the lowest and
meanest of all, as he is the creature
of God, and made not hym selfe, so
God hath some woo?ke for him to do
and requires hys seruice. If he be not
a ruler o? a p?eacher, yet he hath wife
and chyldren whom he must see lyue
in the feare of God, and that god will
require of his hand: and though he be
not maried, but both lame and blind,
yet he hath a body and soule whych
Christ dyed for, and they be the house
of God, and temple of the holy ghost
whych we should buyld, and of that
thou shalt ma?ke accounipt. He that
hath receiued greater gyftes, hathe a
greater charge, and mo?e woo?ke shal
be looked for of hym: but if he haue
no mo?e but life in him and be not a=
ble to styre any part of hym, neyther
hand no? foote, yet God wyll looke
that hys mynde shall be continually e
occu=

occupyed in ꝓayer for hymselfe and
others, that he be no ꝓonkerd, glut-
ton, &c. and thynke not but thys is
the highest seruice that the best man
lyuyng can do to God. Suche a lo-
uyng God is oure God euen to the
poorest man lyuyng, that he gyues
hym as well as the tythe, al thinges,
indyfferentlye whych shoulde brynge
hym to heauen, as Baptisme, Faith,
Hope, and Charitye, Repentaunce,
Prayer, Fastyng, anoydyng whore-
dome, theft, murther, anger, &c. all
are as comon and as easye to come
by (or rather more easy) for the poore
then the ryche. He dysdaynes not
but thankefullye takes the poorest
seruice that ye leaste creature he hath
can doo, so that he doo it diligent-
ly and wyllyngly, and wyl reward
that lytle to done as liberallye, as
he doth the greater. He that hath
receyued muche shall make a count
of much, and he that hath but lytle
yet shall make a count of that lytle.

But thys is marueylous, that
where all sortes of the people were
in fault, the ꝓphet is sent by com-

mission from God, namelye to Zerubabell the chiefe ruler in the comon wealth, and to Iosua the hye preist as though they had onelye synned, or they could or should remedy thys matter. What reason seemes thys, that when many do offende, a fewe shall be rebuked? and when all the people be negligent, the chief rulers both in ciuil matters of the comon wealth, and the chiefe preiest & highest in matters of religiō are blamed. Thys is the hye wysedome of God, that mans wyt cannot attayne vnto: and there is great reason, if it be well considered, why it shoulde be so. God our heauenly father knowyng the crookednes of mans harte, and how readye we be all to euyll, hath appoynted rulers in the comon wealth to minister iustice, punyshe synne, defend the ryght, & cause men to do their duties. And in his church he hathe placed preachers to teache hys law, to pull downe superstition and idolatrye, and to styre vppe the slouthfull and negligent, to serue and feare hym. If eyther the one

or

o: both of these rulers be negligent in their office, ꝑ people which be alwayes ready to seeke their own ease & pleasures) fal from God: but God wyl punish the ruler for their negligence, ꝑ neither they do their duties themselues, nor see the people doo theirs, & thei shal be guilty of the sins of the people, and partakers of their wyckednes, because it was done through their negligence, in not punishing & seyng the people doo their duties, both to God & man. When God gathered his church first, he appointed Moyses & Aaron. 2. brethre to be the chiefe rulers of the people, the one in religion, & the other in ciuil matters: to teach vs that these .2. kindes of rulers be lawful & necessary in a comon wealth, ꝑ they should loue & liue together like bretheren, & that ꝑ one w the word, & the other with the sworde shuld ioyntly build Gods house, pul down Antichrist ꝑ Pope, & set vp ꝑ kingdom of Christ. When ꝑ children of Israel had committed idolatry in Baal Peor, and fall to adultry with the wemē of Moab,

The Rulers & ministers are to be blamed, if the people offende thorow their negligence.

Exod. iiii.

Num. xxv

Moyses in the name of God commaundes all the Rulers of the people to be hāged on gallowes against the Sunne, because they dydde not their duryes in keepyng the people from suche mischiefe. To the Preachers, sayth Ezechiell, thou Sonne of man I haue made thee a watchman to the house of Israell; thou shalt heare woordes of my mouth, and shewe them from mee. If I say to the wicked: thou wicked thou shalt dye the death, and thou wylt not speake to hym that he may kepe hym from hys wyckednes, the wycked shall dye in hys wyckednes, but I wyll requyre hys bloude of thy handes: but if he wyll not leaue hys wyckednes when thou tellest hym, he shal dye in his wickednes, & thou hast saued thine owne soule, because thou hast done thy duty in warning hym. By these punyshmentes wee may see that it is neyther the duyte of ciuil rulers by what name so euer they bee called, to bee negligent in their duty, or to set in an euyll deputy for them to gather vp the profites

Ezech. iii. xxxiii.

that

that they may go hawke, or hunte, gaine, or keepe whoresse for God that gaue them that authority, will looke for a count for it of them, nor that it is lawfull for Bishop, Deane, Archdeacon, Prebendary or Person to set in a parish Priest to make contured water, and serue the people in a straunge tounge whych neyther hee nor they vnderstande: for by these meanes the people be not amended. Wherby hauyng complaynte made to hym of the vnhappynes of hys children fell and brake hys necke, because he would not punish them, and they them selues were killed in battayle, and the Arke of God was taken by Gods enemies: so that the fathers of the people perysh, if they punysh not faultes. 1. Reg. 4.

He that desyres a Bishops office sayth Sayncte Paule, desires a good labour: he cals it not a good Lordshyp nor idlenes and wealth, but labour. What the labourer should be Ezechyell tels particularly, sayinge, woo to the Shepeheardes of Israell, whych fede them selues, and not my 1. Tim. iii. Ezech. 34.

flocke: ye haue eaten the fat, & bene clothed wyth the wool, but ye haue not strengthned the weake, nor healed the sycke, nor brought home the strai, nor sought the lost, but ye haue ruled ouer them wyth sharpenesse. These be the duties of good Shepeheardes and their labours, and not maskyng Masses, mummyng mattins, and bable they know not what and he that either cannot or wil not do these thinges, seekyng hys owne ease and wealth, and not bryng the people to God, is a theefe & murtherer. Also the Patron of a benefice or Byshop whych admit anye suche as can not do these duties to haue cure of soules, are partakers of hys wyckednes, & as muche as in them lyes murther so many soules as perysbe thys wayes for want of wholesome doctryne. Saynt Paule saies to Timothy: lay not thy hand rashlye on any man, nor wythout good trial, apoynte hym a minister, least thou be partaker of other mens synnes. We must neyther do euyl ourselues nor consent to other to do it, but as much

To admit an vnable Minister, is to bee partaker of the euil ẏ he doth. i. Timo. v.

as in vs lyes, stoppe it: for both the doct and hee whyche agrees to it, are woorthye deathe, as Saynte Paule sayth. But he that places an vnwoorthy or vnable minister wyttinglye in a benefice, consentes to the cuyll whiche he doth, because he myght stoppe hym from it if he woulde, and therefore is he woorthy death also. Roma.i.

A Tayler that is not cunnyng to make a gowne, maye mende hose, a Cobler that can not make shooes, may mende them, a Carpenter whyche is not cunnynge to make the house, yet maye square trees or fell them: but an vnable Priest to teach, is good to nothynge in that kynde of lyfe or mynisterye: ye are the salt of the earth (saythe oure Sauiour Christ) but if the salt haue lost hys saltnes, wherewyth shall it be salted? it is not good ynoughe to be cast on the dongchyl (for so it would doo good in dongynge the fielde) but it is meete for nothyng but to be cast in wayes to bee troden vnder oure feete. Math.v.

An vnlearned minister is not to be suffered in the ministery.

So these Prelates whyche haue not the salte of Gods woorde to season mans soule wyth al, are mete for no thynge in that kynde of lyfe, but to be put to some occupacion whyche they can doo, and get their lyuyng wyth the sweate of they? face, and not occupye a place amonge Gods shepherds, seing they be rather dum and deuourynge dogges than good Preachers.

We are lyke the Iewes in long negligence.

Are not we in England guylty of the lyke faute? When God stirred vp our kinges as chefe in the realme and Thomas Cranmer Archbishop of Caterbury wyth others, for matters in religion to dryue the byers & sellers of Masses, Pardones, Trentals. &c. out of Gods house (whyche they had made a den of theues) was not thys in al our mouthes: it is not yet tyme to buylde Gods house, the people can not beare it, wee feare straunge Princes and rebellions, as though God were content to suffer idolatry for a tyme and woulde not, or could not promote hys own matters wythoute our politike deuises.

And

And almost as many yeres haue we lyen loytering as these men did, and not builded Gods house, but pulled it downe, buylded our owne houses, goodly without any stoppe or feare, where rebellyon most shoulde haue bene feared, because it was done ofte with the iniurye of others, as by extreme rayssynge of rents, takynge great incomes and fines. &c. by these meanes seekyng our owne rest and profytte. It wants not muche of so many yeares synce kyng Henry began to espy the Pope, and yet Gods house is not buylt. What maruel is it then if we haue bene thus greuously plaged for our negligence in thus doing, and that euery one hath bene sought out to death, that was iudged to loue Gods woorde. When the good kyng Cyrus hadde geuen free lyberty to the Iewes euery one to go home that wouldе, the most part had so well placed themselues, and were waxed so wealthye, that they would not go home when they myght to buylde Gods house. What maruayl was it than, if God to pu- i. Esd. ii

nysh

nyth thys great wyckednes, stirred
Hester.iii. vp kyng Assuerus by the meanes of
Haman, to make proclamation thorough all countries, that it shoulde be lawfull for any man to kyll all the Jewes he could, to take their goods & order them at their pleasure, that if gentlenes coulde not dryue them home to serue God, yet sharpenes shoulde compell them to go buylde Gods house. And hath it not benefo in England taught, that all Gospellers shoulde be destroyed, & should not leaue one to pysse agaynste the wall? And thys thyng God of leue and mercy dyd vnto vs, that where we would not knowe hym by gentlenes, we shoulde be compelled by the rod & sharpenes to seeke him. All faultes in our late popery (wer they neuer so great) might be pardoned, saue thys, not to loue Gods worde. But as God tooke Haman in hys owne deuise, & the vengeaunce light on him & his: so god hath mercifully deliuered many in England from ỳ persecuters, gloriously called many to be his witnesses ỳ fire, & turned

the

the deuises of his enimies on their owne heads, & sharpely destroyed thē which murthered hys Saintes, whē thei thought most to haue enioyed ꝑ worlde at their wyl. Therefore let vs thinke that God speakes to vs by his Prophet saying: this people of England to whō I haue geuen so plenti full a land, deliuered them so often, & sent them my preachers, and whom when they forgot me and their duty I punished, sometimes sharpelye of fatherly loue, & somtime gently that they might turne to me, yet they say it is not yet tyme to buylde Gods house, for feare of their owne shadowes. They woulde lye loytering still & not be waked out of this slepe. Let vs consider what benefites we haue receiued daily of our good god, & see what a grefe it is to be vnthankfull & haue our vnkindnes thus cast in our teeth. Diuerse cities in Germany cōpassed about ye their enemies, dare reforme religion thoroughly, without any feare & God prospers them: and yet thys noble Realme, whych all Princes haue feared, dare not.

We

We wyll doo it by our owne polycies and not by committyng the ſucceſſe to God, and ſo we ſhall ouerthrowe all.

The text 3 ¶ And the woꝛd of God was ſent by the hande of Aggeus the Pꝛophet ſayinge.

4 Is it tyme foꝛ you that ye ſhould dwell in your ceiled houſes, and thys houſe lye waſte?

¶ Thys is moſt wooꝛthye to be noted that ỹ Pꝛophet dare ſpeake nothyng of hys owne heade, but alwayes in the name of God, and as he receyued it of Gods mouthe: and foꝛ our example moſt diligently it is to be followed, ſeyng he durſt not ſo muche as rebuke ſynne, but as God taught hym, but of thys inoughe is ſpoken afoꝛe in the fyꝛſt and ſecond verſes.

This

Thys Prophet hauing a gentiller spirite then many of the other Prophetes, doth not so sharpelye threaten vtter destruccion of them & their countrey, for theyr disobedience: but chiefely sets before them their sloth fulnes towardes the buyldynge of Gods house, and theyr shameful and shameles scrapyng and scratchyng together of goodes, their pollyng and pyllyng, their labour, diligence, and paynes taken to buyld costly gorgious houses for thē selues. As though he would say: Is it not a shame for you to take so muche labour & spend so muche money in makynge your selues selled and karued houses, & can fynde no tyme nor money to spend on Gods house? Do you loue your selues better then your God? Do ye set more by your owne pleasure, then Gods honour? Wyll you first satisfy your owne lustes, & then when ye can fynde any leasure, peraduenture God and hys house shall haue a peece bestowed on hym? Is not thys to set the carte before the horse? ye should fyrst serue God,

Gods house is to bee bylt before our owne.

seeke

seeke his wyl, & after looke to your
own necessities, and not vaine plea-
sures. This is spoken to all, first
Mat.vi. seeke the kingdome of God, and the
righteousnes thereof, and all other
thinges necessary shalbe geuen you.
But was this so greuous a faut in
Gods sight to build their own hou-
ses afore Gods house, þ they wer so
plaged for, as aperes in þ secõd verse
following? Or was ther not other as
great syns as this amõgst them? yes
truly ther was other haynous sins a
mongst thẽ, & which God abhorres
as wel as this. They had gotten into
Usurye vnlaw-full. their hãdes all þ landes & goodes of
their poore brethrẽ by vsery, and not
content wt that, they had so handled
the matter, that the poore sorte had
sold them selues, their wiues & chil-
dren to be bondmen & slaues to the
rich. And yet their vsury was but li-
tle in compatison of ours which we
can more wisely & worldly, wittely
Nemi.v & godlye defend to be lawfull. They
toke but one at þ.c. of an.c. shillings
one, of an.c. pound one, & yet Nehe-
mias makes thẽ to restore al againe.

But

But we cā defend.x.at ꝑ.c.to be charitable & godly. Surely if they could not kepe it but were cōpelled to restore it again, it was theft & robbery so to get it, or yet kepe it: for he is as wel a theke ꝑ kepes that whych is euil got, as he ꝑ got it or toke it. And if they did make restitucion, taking but one at the.c. I see no cause why our rulers should not be compelled by authority to restore ꝑ which was so gotten by.x. or.vi. at the.c. Thys was oure gospellinge in Englande, when we should haue builded gods house, as they shuld haue done here.

The prophet speakes here of buildyng houses namely, but vnder that one synne he rebukes al such like: as whē we say giue vs our daily bread, we desire vnder ꝑ name of breade as wel drink & cloth, as al other things necessary to liue withall. And he saith as wel to ꝑ dronkards: is it tyme for you to drinke vntil ye be thirstles & witles, & gods house lie vnbuilded? It is writtē by ꝑ prophet, wo be to you ꝑ rise early in ꝑ morning to drink & to folow drinking til it be euening.

Al sinne forbiddē a lyke, if it lette Goddes house.

Esay. v.

He sayth lykewyse to the dayntye sluggarde that lyes walowynge in hys costly beddes and soft pillowes: Is it tyme for you to lye slouenyng in your couches night and day, and
Amos.vi Gods house vnbuylded? Is it not written: wo be vnto you whyche slepe in your costly beds, and playe the wantons in your couches. And he sayth lykewyse to the gredy carle and pyllyng poller, that is neuer fylled, but alwayes heapyng togethertis it tyme for you that ye scrape and scratche together all ye can lay your handes on, and Gods house
Mat.vi. lye vnbuylded? Do ye not knowe it to be wrytten: wo be to you whyche ioyne house to house, and lande to lande, and neuer cease. Thus muste euery man thinke that God speakes to hym styl by this his Prophet and sayes to the ambicious Prelate: Is it tyme for thee which should chiefly buylde my house to gape for promotion, to ioyne benefice to benefice, prebend to denery. &c. and my house lying vnbuilte? Thou that chiefely shoulde further thys woorke, doest

hinder

hynder and pull downe my house as muche as in thee is. Let the marchaunt that spares not to sayle thorow all ieopardies on the sea & trauayle by lande, so that he get muche gaynes, thynke that God sayes to hym styl: Is it time for thee to runne and ryde, bye and sell and my house lye vnbylt? Let the vnthryft thynke that God speakes to hym saying: Is it tyme for thee to hawke and hunt, carde and dyse, and folow whoores, and Gods house lye vnbylt? Thinke not it is inough to say, I am a gentle man, what should I do but take my pleasure, it becommeth not me to take suche paynes: yes truly, for God hath no more allowed thee to waste vnthryftely thy goodes, nor to myspende thy tyme, than the poore man. For lyke as thou hast the same baptysme, sayth, Lord, God, and father in heauen with hym, and hopest for the same kingdom that the poore man doth: so hast thou the same law geuen thee to lyue after, and by the same shall we all be iudged.

Why, wyll no excuse serue, but

that euery mā must lay hys helping hand to ꝑ building of Gods house? No verely: remember them whyche wer called to the feast, & one excused

Luke. xiiii hymselfe saying: I haue boughte a farme, an other: I haue bought fyue yoke of Oxen, and both said: I pray thee hold me excused, and the thyrde had maryed a wyfe, makyng no excuse, but flatly denying he could not come. But it skyls not whether he

No excuse is alowed in not bilding gods house. make excuse or not, all were shytte out and had no part of the feaste. And so shall all that buylde not Gods house thoughe they seeme to themselues to haue good excuse, God alowes none at al. Why, they were forbydden by the kyng to buylde

I. Esdr. iiii anye more, as appeares in Esdras: and must they not obey? they should haue runne into the kynges displeasure, bene in iopardye to haue lost lyfe, lande and goodes: Shoulde they haue bene Rebelles and Traytours to the kyng? No surelye, thys is not treason to kinges to do that whych God cōmaundes. When

Daniel. Danyell dyd praye thryse a daye to God,

God, contrarye to the Kynges commaundement. And the Apostles dyd preache contrarye to the wylles and commaundementes of the Rulers, and it was neyther treason nor rebellion. So muste we doo alwayes that whych God commaundes, and if the rage of the Rulers go so farre as to kyll or cast vs into Lions dens as Daniel was, or whipt & scourged as the Apostles were, we muste suffer wyth Daniell, and say wyth the Apostles: we must rather obey God in doyng our dutye, than man forbyddyng the same, knowing alwaies that God hath euer wayes inoughe to delyuer vs out of their daungers, if he wyll, as he dyd Danyell and the Apostles, or els wyll strengthen vs to dye in hys quarell, whether so euer shall be more for hys glorye, and the edyfiynge of hys Churche. If the Shirife shoulde byd thee one thyng, and the Kynge commaunde thee an other, wylt thou obey the lower officer afore the hygher? So is the Kyng Gods vnder Oficer, and not to be obeyed before hym.

Actes. iiii.

God is rather to be obeied than man.

Luk. xiiii. It is wrytten, that if any man come to Chriſt and hate father & mother, wyfe and chyldren, brother and ſiſter yea euen hys owne lyfe rather, than forſake and offend God, can be none of Chriſtes ſcolers. Chriſte takes all Math. v. excuſes from vs when he ſaythe: If thyne ryght eye let thee, pull it out, if thy hand offende thee, cut it of, for it is better to go into lyfe wyth one eye and one hand, than to be cast into hell wyth bothe thyne eyes and handes. In the. ix. of Luke whan Chriſt called twoo diſciples to folow hym, the one ſayd: let me go and byd them farewel at home, and the other ſayd: let me go and bury my father, and than I wyll come. But our Sauiour Chriſt would ſuffer neither of them both to go to do ſo lytle thinges and honeſt as reaſō wold iudge, but ſaith: let the dead bury the dead, and he that puts hys hande to the ploughe and lookes backe, is not meete for the kingdome of God. Re- Luke. xvii. mēber he ſaith lots wife how ſhe for lookyng backe, was turned into a pyller of ſalt, therefore there is no excu-

excuses admitted in not buyldynge Gods house.

yet is not thys so spoken of the Prophet that it is vnlawfull for no ble men to haue costlye houses, so it be not about their degree, nor lyte wyth oppressyng the poore, or that they take not more pleasure & paines in buyldyng theyr own houses, then Gods, but that they should studye & take more paynes to buylde Gods house, then their owne. For Dauid, Salomon, & other good kynges had gorgious houses, accordyng to their estate: but when Dauid had buylded hym a goodlye house, he sat downe, looked on it, and remembred howe the Arke of God, and the treasures that God had geuen them, were but in tentes couered wyth sacke clothe, made of Goates heare, he was sory, sware an othe. and made a vowe to the God of Iacob, that he woulde not go into his house nor his bed, & that he would neyther nap nor slepe nor take rest, vntyl he hadde a place for the Lord to dwel in, and buylded hys house. Suche a desire haue all

Princes may haue houses to their degree, so they build gods house fyrst.

ii. Reg. vii

Psal. cxxxi.

good men to the buyldyng of Gods house in all ages, that they wyl preferre Gods matters and the comon profyt of many to their owne.

But here in this people as among vs also the richemen would not, the poore could not, the priestes had forgotten the law & folowed their owne fantasies, the vnlearned knewe not how to do it, yong men were gyuen to pastimes, old men to gredynes, noble men to ambicion, and vnprofitable to spende it, the common sorte as men wythoute guydes folowed their owne wylles. Sommer was to hot, and wynter was to cold, so that no sorte of men nor tyme was giuen to the buyldyng of Gods house, but euery man folowed hys owne wyll, and either they coulde not, woulde not, or durst not go about the buyldyng of Gods house. Thus we in England whyles we haue lien folowyng our owne fantasies, and seekyng vayne excuses vnder pretence of religion haue destroyed relygion, and in pullyng awaye superstition, vyd seke our own profit and promo-

cion.

cion. To pull downe Abbeis, Colle-
gies, Chauntries, and suche dennes
of theeues, we are ready inough, be-
cause we hoped to haue parte of the
spoyle our selues: but to mayntayne
schooles and Hospitals was not for
our profyt, and to take awaye Mas-
ses, pdolles, vnpreachyng Prelates,
we durst not, sometyme for feare of
the kynges displeasure, some tyme
for rebellion or insurrections of the
cõmons, otherwhyles to beare with
the weakenes of the people, or for
losse of lyfe or goodes, or some suche
lyke excuse we would not. But Sa-
lamon to pull away all fonde fayned
excuses, teaches diuers good lessons
and wonderthye to be noted. To the
the personne of a sluggythe fearefull
manne that feareth and casteth pe-
rylles to doo that whych God com-
maundeth hym, he sayth, mockyng
and rebukyng hym thus: There is a
Lyon in the waye, sayth the slouth-
full man (whan he is wylled to doo
hys duty) and he wyl wonderye me if
I goo, whyche as muche to saye:
caste no perylles in serupnge God

Maine ex-
cuses in
not buyl-
ding gods
house, be
not allow
ed.

Prou. xxii

go diligently about to doo thy duty, and God wyll defend thee, thoughe thou go thorowe Lyons, Wolues, Beares, Bysshoppes, and all wylde beastes. To the slouthfull delicate man whych wyl not forgo his pleasures he sayth: as the doore is turned in and out vpon the henges and ginnes, so is the sluggard round aboute in his bed from one syde to an other, as though he should say: as the doore when it is opened or shyt, it styrres in and out, but it styrres not oute of hys place but is on the henges styll: the sluggarde that roles hym selfe from one syde of the bed to an other is a slouen styll and lyes slouenynge in hys bed, takyng no paynes to doo good: so they that be geuen to anye kynde of pleasure, if they sturre to anye thyng, it is so lytle that it doth no good, they role but from one syde to another, from one pleasure to an other, to seeke where they may finde most ease. They moue as the Snaile doth, alwayes creeppynge and neuer the further. Vnto them that seke excuses that eyther they dare not, or

Pro. xxvi.

can

can not he saith: he that watches the
wyndes doth not sowe, and he that Eccl. xi.
markes the cloudes shal neuer mow.
As if he should say: as he that waites
for a good wynde to sow in, or whe-
ther anye cloudes aryse betokenyng
rayne, or there bee none at all but
great drough towardes that he may
mow, shall neuer sow nor mow, for
eyther blowes the north wynde, and
that is to cold, or the South, & that
is to hote, or the East, and that is to
drye, or the West, and that is to wet
and the winde is euer in one of these
corners, & euer is it drough or clouds
lyke to rayne whan the wynde is so:
So he that waytes whan hee maye
buylde Gods house, and haue the
worlde wyth hym wyth oute dys-
pleasure of the Rulers, the people,
the Cleargy, or the Layty, shal neuer
do his duty, for euer the gospel hath
some enemyes. Therfore he cõcludes Eccl. xi.
saying: Sowe thy seede in the mor-
ning and in the euenyng, and let not
thyne hand cease, meanyng that eue
nyng and mornyng, earely and late,
fayre weather & foule, wyth fauour

or

go diligently about to doo thy duty, and God wyll defend thee, thoughe thou go thorowe Lyons, Wolues, Beares, Bysshoppes, and all wylde beastes. To the slouthfull delicate
Pro.xxvi. man whych wyl not forgo his pleasures he sayth: as the doore is turned in and out vpon the henges and ginnes, so is the sluggard round aboute in his bed from one syde to an other, as though he should say: as the doore when it is opened or shyt, it styrres in and out, but it styrres not oute of hys place but is on the henges styll: the sluggarde that roles hym selfe from one syde of the bed to an other is a slouen styll and lyes slouenynge in hys bed, takyng no paynes to doo good: so they that be geuen to anye kynde of pleasure, if they sturre to any thyng, it is so lytle that it doth no good, they role but from one syde to another, from one pleasure to an other, to seeke where they may finde most ease. They moue as the Snaile doth, alwayes creepynge and neuer the further. Vnto them that seke excuses that eyther they dare not, or can

cannot be saith: he that watches the wyndes doth not sowe, and he that markes the cloudes shal neuer mow. Eccl. xi.
As if he should say: as he that waites for a good wynde to sow in, or whether anye cloudes aryse betokenyng rayne, or there bee none at all but great drough towardes that he may mow, shall neuer sow nor mow, for eyther blowes the north wynde, and that is to cold, or the South, & that is to hote, or the East, and that is to drye, or the West, and that is to wet and the winde is euer in one of these corners, & euer is it drough or clouds lyke to rayne whan the wynde is so: So he that waytes whan hee maye buylde Gods house, and haue the worlde wyth hym wyth oute dyspleasure of the Rulers, the people, the Cleargy, or the Layty, shal neuer do his duty, for euer the gospel hath some enemyes. Therfore he cõcludes Eccl. xi.
saying: Sowe thy seede in the morning and in the euenyng, and let not thyne hand cease, meanyng that euenyng and morning, earely and late, fayre weather & foule, wyth fauour

or

or wyth displeasure, we shoulde not
cease to builde Gods house. Doo ye
not know that God and the worlde
are enemies, & he that wyl please the
one, shal displeasse the other, and im-
Jam. 4. possible it is to please bothe. Neuer
Math. 6. loke to haue the world to fauor thee,
whē thou goest about to serue God,
and if thou wilt seke the frendship of
the world, thou shalt be an enemy to
2. Ti. 4. God. So saith S. Paule to Timothi:
preach the word, be earnest, reproue,
rebuke in season & out of seasō, spare
no time, place, labour, nor person, lai
it amongst them, tel them their duty
let it worke as god wil. Do thou thy
duty, & as much as in thee lies, & let
God alone with ꝑ rest. God requires
nothing of thee but thy labour, the
encrease belonges to God alone, to
geue as he thinkes good. S. Paule
1. Cor. 15 cōparyng him selfe with ꝑ other apo
Rom. 15 stles, saith: he laboured more thē any
of the rest, and filled al places & coū
tries wt the gospel, betwixt Jerusalē
& Illyricum, but he neuer tels how
2. Cor. 3. many he conuerted to the faith, for ꝑ
is the worke of God, and neither he

which

which graftes, nor he which waters is any thing, but god which geues ẏ encrease. And although the scripture require ẏ a precher which is a stuard of Gods house, must be ware as a serpēt, & simple as a Doue, & the weakenes of our brethrē ẏ haue not lerned their libertye must be borne w̄ for a tyme, yet are we not bidden alwaies to do it, nor be so wise ẏ to please mā we displease god. When our sauiour Christ had taught that it was lawful to eate al kind of meates at al times, for al mē, in al places: the Phariseis wer angry with him, & his disciples told him of their anger, but he āswered: let thē alone they be blinde guides of the blinde, he passed not for ẏ offēding of thē. So must we beare w̄ the weake vntil they be taught sufficiently, & if they wyll not learne, we must not loose our libertye for their folishnes, but answer them as Christ did. And as ẏ faithful huskād is not boūd to ẏ vnfaithfull wife, if she wil not abide w̄ him, so is not our lyberty bound to the froward superstici-ous Papistes that wyll not learne.

Howe farre the weak is to be boren w̄ al Mat. xv

i. Cor. 7.

1.Cor.8. I had rather neuer eate flesshe sayth Saynt Paule, then offende my brother, but that is spoke for the weake that haue not bene sufficiently taught and all doutes they can laye, taken away: but to the stubborne, sturdye stykecked Papystes (whych teache that some meates at some tymes are vncleane and vnholye for some men to eate, and so makes man to serue creatures in conscience that he dare not handle that, ouer whyche God made hym Lord) he neuer sayde so, but contrarily, let them alone they be blynde guydes of the blynd. Like is to be sayd in maryage of Prieftes, handlyng their chalyce, corporas and suche other burdens as they lay not onely on the bodyes, but miserablye on the consciences of them whyche wyll beleue them. Stande in the lyberty, to the which ye be called saith Saynte Paule and be not subiect to suche yokes and beggerlye ceremonyes. Let not such Cayphas treade you downe, but keepe your consciences in knowledge free to vse frely all the good creatures of God made for

Gala.5.

for your vse, accordyng to the scripture wyth sobernes and thankes geuyng.

Thus all the people is chyd here for theyr disobedience that they buil ded not Gods house, althoughe they were forbydden by thy kyng, or coulde make lyke excuses. God sent them all home to doo thys woorke and required it of them all, and yet they were all so farre from doyng it, that they let it lye not onely vnbuylded, but waste, deserte, neuer regardyng it. There was woorke for all sortes of men, the costly peeces for the rych, the meaner for the common sorte, and the felling of trees, carying morter. &c. for the poorest and simplest. Whan Moyses should make the Tabernacle and Tente wherin they should resorte to serue God vntyl the Temple was buylded, the ryche sorte offered golde, syluer, brasse, yron, sylke, and suche lyke: but the poorest when they came and brought but Goates heare, it was thankefully taken, and dydde seruice in that woorke, for the vppermost

Exod. 36

permost cloth that coucred the tent, was made thereof to kepe away rain and stormes. And to the yonger sorte that they should not thinke themselues vnmeete, sayth Saynt Paul, let no man despise thy youth: and generallye to euerye man he sayth: It is now time to rise out of sleepe. Byinge so muche to thys buyldynge as you can, let no fault be found in you for lacke of good wyll, God wyll take in good part that lytle ye can do. Let not the symplest thynke: I am vnworthy to doo suche thynges, God nedes not my labour, I am to vyle to serue hym, or it belonges not to me: for he onelye is woorthye whom God makes woorthy, and he onelye is welcome whom he wyl vouchsafe to take in good woorthe. Of our selues the best man lyuynge is vnworthy, and the more vnworthye that thou thynkest thy selfe vnfaynedly, the more woorthye thou art afore hym. Gedeon whan he was taken from threshyng his corne, and made Captayne to delyuer Gods people, sayd: who am I? the yongest and

1. Ti. iiii

Rom. 13

He that thinkes lowlest of hymselfe, is metest a fore god to build

Judg. 6.

and least of all my brethren, or what is my fathers house that hys flocke afore all the rest, should be taken to thys honour? So Saule taken from the Plough the folowynge hys Oxen, and made a King, as long as he continued in this holines of minde, and dyd hys duty, he was a good king. So Amos keeping beastes an heardman, and pullyng Mulberies of the trees, when hee was called to be a Prophet, wondered that God wold call suche a symple man as he was to that hyghe office. So the Virgine Mary when the Angel saluted her, wondred that God would cal suche a poore maide & virgin to be the mother of his sonne. But euer he that thinks himself vnworthi, God takes hym as worthy: and those that think so highly of thē selues þ they be worthy, God refuses, and makes vnworthy. Therefore let euerye man that feeles hymselfe in conscience wythdrawen frō doing his duty to God, by any kind of syn, say thus to himself. Is it tyme for thee to delite thy selfe in thys or that kynde of synne,

1. Reg. 9

Amos. 7

Luke. 1.

and

and Gods house vnbylt? Think that God hath left thys in wryting to rebuke hym, and styrre hym vp to be more diligent in repayring his house wherein God dwels. And let euerye man comfort hymselfe that God not onelye requires, but takes in good parte the leaste seruyce that the poorest man lyuyng can do.

And as he sayde afore in the second verse: thys people sayth it is not tyme to build. &c. noting the vnkyndenes of that people, to whom he had so often and long bene so louynge a Lorde and Mayster: So he sayth now: thys house lyes waste, to set out before them the greatnes of their disobedience that they dyd not neglect and leaue vnbylt a common house, a Byshops place, or an Abby, but that house wherin God himselfe sayd he would dwell, where onelye they shoulde offer their Sacrifices, whych onelye not out of the whole worlde but among the places, townes and cities in al Iewry, he chose by name to bee worshypped in, in which onely he was delited, & made

The worthines of ẏ place maketh the faut greater, being negligent. 3. Reg. 8

pro-

promys to Salamon in the dedicacion of the same, that he would heare the prayers of them that there called vpon hym in fayth: That house they vyd not onely suffer it to decay, but were so forgetfull of it, that they let it lye waste, desolate, layde no hande to it, as thoughe it belonged not to them, nor it were their duty: They had so farre forgotten God whyche wylled them so strayghtly to doo it. The Lord for hys mercy sake graunt that the same vnkyndnes maye not be layd iustly against vs which leaue that house vnbuylt, yea tread vnder our feete lyke fylthy swine, wher in not the sacrifices of Moises are offered, but for the saluacion of whyche Christ offered hys body a sacrifice to be kylled, and hys bloude shed, and in whych hys holy spirite dwelles, if through vnthankefulnes we driue hym not away. Thys house is the holye churche of Christe generallye, and our owne bodyes and soules particulerlye whyche be not onelye members and partes of hys mistical bodye, but the temple and howse

where the holye ghoste dwelles, and where in he wyll chiefelye be wor-shypped.

The text. 5 And now thus sayth the Lord of hostes: consyder in your hartes your own wayes.

6 ¶ You haue sowē muche and brought in but lytle, ye haue eaten & not bene satisfied: ye haue dronke, and not bene filled wyth drinke: ye haue bene clothed and not kept warme ye haue wrought for wage, and put your wage in to a purse wyth a hole in the botome.

☞ Although ye haue lyen longe wythout consideracion of your duty toward God, and hys house buildyng, and haue bene sore punyshed

of

of God, and not knowen the cause of it, and haue sought your pleasure and profet, but not obtayned them, beyng so blynded in fulfylling your worldly lustes: yet now the myghty Lord of hostes and power whom all other creatures (excepte you) obey, gyues you warning now to consider better in your hart your tyme past, and not so negligently way the worcking of God with you, for he hath long punished you to haue had you to amend, and ye regarded it not at al. Synne of it selfe is darkenes, and whosoeuer walkes in synne, walkes in darknes and knowes not what he doth, & if a man gene himself ouer to be ruled by syn, it makes of fooles mad men, and darkens so the reason, that it knowes not what to doo or saye. They had thus manye yeares bene plaged, and knewe not the cause why, but layde it on some other chaunce, then not buyldynge Gods house, whych was the chiefe cause: or elles lyke insensible beastes wyth out the feare of GOD, regarded it not as thoughe it hadde come

i. Thon. ii.

Synne maketh vs without feling of God & his plages

of some natural cause and God hath not plaged their synne. But as hys disease is most perillous which lies sycke and feeles not hys sykenes, nor can nor complayne of one parte more than an other for than the disease hath equally troubled the whol body; so they whych lye walowyng in synne, so forgettyng God and all goodnes, that they feele no remorse of conscience, are desperate and almost past all recouery: yet God most mercyfully dealyng wyth this people, sendes hys Prophet to warne them, and sturre them oute of theyr sleepe, that they should no longer so lyghtly way Gods displeasure, towardes them, but deepely way why and wherfore these plages wer thus poured vpon them. The scoolemayster correctes not hys scoler, nor the father hys chylde but for some faute and for their amendment: no more hath God sent these plages to you so many yeares, but to remember you of your disobedience towardes hym and that ye should turn to him. But if the leude scoler, or vnthryfty sonne

Doo not regarde the correction layde vpon him, nor consider not the great nes of his faulte, nor the dyspleasure of hys father or scolemaster, there is no goodnes to be hoped for of hym: so is it wyth you, if ye thus lyght lye or els not at all consider your lyfe past, Gods dealyng wyth you, and how euyl thinges haue prospered to you all the tyme ye thus haue dysobeyed God. When the lyfe of man pleases God, al thynges prosper and go forwardes wyth hym: but whan he offendes hys God, all creatures turne to hys hurt and hynderaunce. If thou heare the voyce of the Lorde thy God (sayth Moyses) and keepe all the commaundementes whyche I teache thee, the Lorde wyll make the greater than all other people, thou shalt be blessed in the citye and in the fielde, thy chyldren, the fruite of the earth, and all thy cattell, thy shepe and Oxen shall be blessed, and increase: but if thou heare not the voyce of the Lord thy God and kepe hys commaundementes, thou shalt be cursed in the towne & in the field

Pro.xvi.

Deut.28.

thy chyldren shal be cursed, and the
fruite of the earthe, & the fruit of thy
cattel, thy sheepe and thy Oxen, the
Lord wil sende vpon thee neede and
trouble & destruction on euery thing
thou goest about vntill he destroye
thee. &c. These plages when they fal
in any country, are not lyghtlye to
be considered. But as the Phisicion
seyng in a glasse by the water, the
disease with in the body, by learning
searches out the cause of the disease,
and ministers good thynges for the
same: so in lookynge in the glasse of
Gods word, the diseases and sinnes
wherby are in common wealthes we
shal soone perceiue the cause of these
plages, and wholsomelye ministre
some profitable and comfortable re-
medies for the same. God is here so
good to hys people that he makes
them Iudges them selues, and mi-
strustes not the cause, but yf they
woulde consider it well, it woulde
moue theyr hard heartes, and ther-
fore hee sendes theym not to anye
straunge Iudges, but byddes them
be Iudges them selues, way it well

The cause of Gods plage is diligently to be serched

first

firſt, and than iudge, for the thing of it ſelfe is ſo playne, that if they had not all together bene blynde, they ſhoulde in ỹ myddeſt of theſe plages haue perceiued Gods anger & their owne wyckednes, neythet of whych they had yet worthely conſidered.

Ye haue ſowen muche ſayth the Prophet, and brought into your barens but lytle, ye haue wrought and toyled, ye haue ſpared no laboure, thinking to haue enriched your ſelues therby & filled your barnes, but al was in vayne, for ye ſoughte not firſt to be reconſiled to God, which ye ought to haue done, and fulfilled hys wyl & not your own. The earth is the Lords, & al the plenty on it, & it obeies the wil of God in ſeruyng hym, & geuing her fruites to them ỹ loue the lord their God, & not to the whiche diſobey God, that made and rules both man & the hole earth. Let the greedy Carle thinke that though he be the owner of the land & fielde by mās law, yet he is not the lord & maiſter ouer him whō the earth wil obey in bryngyng forth her fruite. Pſa, xxiiii

thy chyldren shal be cursed, and the fruite of the earth, & the fruit of thy cattel, thy sheepe and thy Oxen, the Lord wil sende vpon thee, neede and trouble & destruccion on euery thing thou goest aboute vntill he destroye thee. &c. These plages when they fal in any country, are not lyghtlye to be considered. But as the Phisicion seyng in a glasse by the water, the disease with in the body, by learning searches out the cause of the disease, and ministers good thynges for the same: so in lookynge in the glasse of Gods word, the diseases and sinnes whych are in common wealthes we shal soone perceiue the cause of these plages, and wholesomelye minister some profitable and comfortable remedies for the same. God is here so good to hys people that he makes them Judges them selues, and mistrustes not the cause, but yf they woulde consider it well, it woulde moue theyr hard heartes, and therfore hee sendes theym not to anye straunge Judges, but byddes them be Judges them selues, way it well

The cause of Gods plage is diligently to be serched

first

first, and than iudge, for the thing of it selfe is so playne, that if they had not all together bene blynde, they shoulde in ỹ myddest of these plages haue perceiued Gods anger & their owen wyckednes, neyther of whych they had yet worthely considered.

Ye haue sowen muche sayth the Prophet, and brought into your barens but lytle, ye haue wrought and toyled, ye haue spared no laboure, thinking to haue enriched your selues therby & filled your barnes, but al was in vayne, for ye soughte not first to be reconsiled w God, which ye ought to haue done, and fulfilled hys wyl & not your own. The earth is the Lords, & al the plenty on it, & it obeies the wil of God in seruyng hym, & geuing her fruites to them ỹ loue the lord their God, & not to the whiche disobey God, that made and rules both man & the hole earth. Let the greedy Carle thinke that though he be the owner of the land & fielde by mãs law, yet he is not the lord & maister ouer him whõ the earth wil obey in bryngyng forth her fruite.

Psa. xxiiii

Our labour is in vaine except God bleſſe.

Let hym dygge, dyche, and delue, weede, ſtone, harowe, plowe, ſowe, mow, clot and role, roote vp trees & bullhes, water, hedge, and water forow, or what other thyng ſo euer he can deuiſe to make the greund fruit full: yet there can no fruite growe, nor increaſe come, but by the gyfte and bleſſing of the lyuing Lord. It is written of kyng Kauntus, kynge of this Realme, that as he was ſtanding by the water ſide after a great rayne markyng how the water dyd riſe, by leaſure ſo it increaſed that it wet his foote where he ſtoode, and he being ſo proude in his heart that he thought what ſo euer he ſayd euery thing muſt obey, ſtreight commaunded the water that it ſhoulde riſe no further nor wet his Maiſters feete any more: But whan he ſawe that the water roſe ſtyll and wolde not obey him but ran into his ſhoes, he perceaued his folyſhnes and confeſſed there was an other God and kynge aboue him whom the waters wolde obey: ſo that al gredie churles wel perceaue whē thei haue wroghe

them

them selues weary, and gotten litle, that al increase comes frō the Lord, and not of them selues. For Dauid sayth that promocion comes neither from the East nor the West, but the Lord is iudge. It is not the waye to waxe ryche, to get muche, but to get it ryghtly: for it is better saithe Dauid to haue a lytle ryghteously gotten than to haue the great riches of synners: nor it is not the waye to be filled, to gather muche together, but thankfully to take and vse that lytle whiche thou haste, and becontent therewyth.

Psal. 75.

Psal. 37.

These ryche gluttons whych the Prophet rebukes here, dyd eate and drynke so well, so costlye, so finelye; and so muche as they coulde deuise, and yet they were neuer full, but the more they dranke, the dryer they were, and one good feaste prouoked an other, and theyr study was howe to syll their greedy stomakes. A drouken man is alwayes drye, accordyng to the Prouerbe, and a glotonous appetite is neuer fylled; but the more dayntely he is sed at one meale

No desire can be ruled but by grace, & kepyng it vnder.

the

the more desirous is he at the next. All greedy affections of mans heart are vnsatiable, if they be not bryded to the feare of God. And the way to rule them is not to folowe theyr lustes and desires, but to kepe them vnder, and not let them haue theyr ful desyre. The Dropsy desires drink and drynke increases it: so cuyll desires if thei be folowed, thei increase and in refrayning them, they decay.

Ouidius *Crescit amor nummi, quantum pecunia crescit:* that is to saye: as thy money increases, so does the loue of it. Therefore if thou wilt haue thy meate to do thee good, and thi drink to slake thy thurste, take it soberlye with thankesgeuing at gods hand, acknowledge it to be the good creature of God, geuen to norysche thy necessitye, and not to fyll thy beastlye appetite. So Saynt Paule saith: whether ye eate or drynke, or what so euer ye doo, doo all to the glorye of God: As thoughe he shoulde appoynte howe muche a man shoulde eate and drynke, that is to saye: so muche that the mynde be not made

1. Cor. 10. sluggyshe

sluggyshe by crommynge in meate, or pouryng in drynke, that it ranne not lyft vppe hym selfe to the prayſyng of God.

Therefore hee that eateth vntyl hys bellye ake, or that he lye downe to sleepe that he can not prise God whych hath ledde hym, or he that drynkes tyll hys eyes water, or hys tong beginne to swarue, sweare, stut or prate, he doth it not to the glorye of God whych is hys dutye, nor to the noorishyng of his weake bodye, whyche is lawfull, but he kyndles such an vnnatural heate in his body that it stuerres vp his appetite to desire more than it should, and is not content wyth inough (and that he called here not to be filled nor satisfied in eatyng and drynkyng) or els it ouercomes the stomake and is vndigested, and sylles the bodyeful of sluggyshnes, makes it vnlustye and vnmeete to serue God or man, not noorysshyng the bodye, but hurtyng it, and laste of all castes hym into manye kyndes of incurable dyseases and desperate deathes.

Eate not so that it make ye vnlustie to serue God.

Looke

Luc. 16. Looke the ende of the ryche glotton in the Gospell, feastyng euerye daye wyth hys brethren, and at lengthe cast into hell fire wythout hope: but poore begger Lazarus that was content to gather vp the crommes if he myghte haue had them whyche fell from the glottons table, was caryed vp by Angelles to the bosome of Abraham to ioy wythout end. Daniel taken prisoner to Babell being but a boy, and hauyng a syne dyet & costly meates apoynted for hym by Nabuchodonozor because he was born of the kynges stocke, desired his Tutor to giue him course meate, brown bread and water: but when his Tutour sayde he durste not because the kyng had giuen contrary commaundement, and if he throughe eatynge suche course meate shoulde not be so wel liking as his fclowes, than the king wold be angry with him. Well said Daniel proue me but x daies, & if I looke not so well & lusty as my fclowes, than I wil desire no more: but God blessed hym and his meate so that he was so wel fedde, as they

A thyn dyet wt the feare of God, is better than feasting.

Dani. i.

whych

whych had all daintes, as lusty, as helthful & wel liking as his felowes For except God blesse thy meate and giue it strength to feede thee, and agayne except God strengthe thy nature to dygest thy meate, and thee to take profet of it, eyther it shall lye walowinge in thy stomake and thou shalt vomit it vp agayn, or ells it shall lye with in thy body vnprofitable, stynkyng as in a synke or cānell and engender infinyte dyseases with in thee. But yf god blesse the and thy meate, though it be neuer so course and thou so hongry: thou shalt dygest it and it shall feede the and make thee as lusty, as strong, as helthfull, as well lykyng, as he which is fed with Capen, Partrich, Quayle, Feason, or the finest dilhes he canne deuise. And as god bete by this Prophet willeth them to consider wel in their owne hertes whether these thynges were true in dede: so God byddes vs now loke our selues and iudge whether it be not so amongst vs to this daye. Looke howe many of your poore Neyghbours

If God blesse the and thy meate, it skils not howe course it be: if no the best can not fede the.

Luc. 16. Looke the ende of the ryche glotton in the Gospell, feastyng euerye daye wyth hys brethren, and at lengthe cast into hell fire wythout hope: but poore begger Lazarus that was content to gather vp the crommes if he myghte haue had them whyche fell from the glottons table, was caryed vp by Angelles to the bosome of Abraham to ioy wythout end. Daniel taken prisoner to Babell being but a boy, and hauyng a syne dyet & costly meates apoynted for hym by Nabuchodonozor because he was born of the kynges stocke, desired his Tutor to giue him course meate, brown bread and water: but when his Tutour sayde he durste not because the kyng had giuen contrary commaundement, and if he throughe eatynge suche course meate spoulde not be so wel liking as his felowes, than the king wold be angry with him. Well said Daniel proue me but x daies, & if I looke not so well & lusty as my felowes, than I will desire no more: but God blessed hym and his meate so that he was so wel fedde, as they

A thyn dyet vb the feare of God, is better than feasting.

Dani. 1.

whych

whych had all dainties, as lusty, as helthful & wel liking as his felowes For except God bleſſe thy meate and giue it ſtrength to feede thee, and agayne except God ſtrengthē thy nanature to dygeſt thy meate, and thee to take profet of it, eyther it ſhall lye walowinge in thy ſtomake and thou ſhalt vomit it vp agayn, or elles it ſhall lye with in thy body vnprofitable, ſtynkyng as in a ſynke or canell and engender infinyte dyſeaſes with in thee. But yf god bleſſe the and thy meate, though it be neuer ſo courſe and thou ſo hongry: thou ſhalt dygeſt it and it ſhall feede the and make thee as luſtye, as ſtrong, as helthfull, as well lykyng, as he which is fed with Capen, Partrich, Quayle, Feaſon, or the fineſt diſhes he canne deuiſe. And as god here by this Prophet willeth them to conſider wel in their owne hertes whether theſe thynges were true in dede: ſo God byddes vs now loke our ſelues and iudge whether it be not ſo amongſt vs to this daye. Looke howe many of your poore Neyghbours

If God bleſſe thē and thy meate, it ſkils not howe courſe it be: if no the beſt can not fede the.

bours eate browne bread, drink thin drynke, haue lytle flesshe, lyue wyth mylke, butter, and cheese, lye on the straw wythout Mattres or Fetherbed, and be iudges your selues whether they be not more lustye, strong, healthfull and wel liking thā thou, when thou art crowned full of all dainties which thou can inuent or deuyse. Thus we may see what it is to eate and drinke, and not be fylled therewyth as the prophet sayth in thys place.

Exod. 7

Iohn. 2.

We wonder muche at the great miracles of God when he chaunged water into bloude & plaged Egipte, whan he turned water into wine at the wedding in Cana of Galile, and suche other, because they were done but seldome. But surely to feede our bodies with meate, is as great a miracle if it be wel considered, as any other such thyng that God workes. What is more marueilous then to see the flesh of that shepe or Oxe, beast, fish, or foule which thou did se yesterday runnyng in the fieldes, flyeng in the ayre or swimming in the water,

To fede our bodyes is as great a miracle as any.

water, this day to be chaunged into thy flesh & bloud, & the substance of thy body. We are not norished onely with accidents & qualities of things as smels & tastinges: but wyth the substance of ỹ thing whyche we eate and drinke. Norishing is defined of the Phisicions to be a chaunging of the norishment into the substance of the body whych is norished. All the workes of God, if they be well considered in theyr own nature, are miracles and aboue al reason: but our dull blyndnes is so great, that because we see them dayly, we regarde them not, and because we be cloyed with them, and plenty is no dainty. We consider them not worthelye, but surely if we had this great miracle of God afore oure eyes as wee ought to haue, how by hys myghty power he chaunges the substaunce of that whych we eate and drinke in to the substaunce of oure flesh and bloude, we shoulde eate and drinke wyth more reuerence than wee doo, more diligently thanke hym that he wold vouchsafe to fede vs, & wonder

Norysshyng.

The commones of Gods workes makes them to seme no miracles whyche of them selues be wonderfull.

at hys mighty power that he can, & prayse his merciful goodnes that he wil worke such a myracle so oft and so wonderful a worke vpō such vile wormes, greedy glottons & vnthankfull creatures as we be, and sustaine our synnefull nature by feedyng vs so mercyfoully and chaungyng the good nature of hys other creatures, whych neuer synned, and yet are killed for vs to feede vs, chaungynge them into the substannce of our bodies whych can do nothyng of them
3. Reg. 19 selues but synne. Elias fleyng from Jezabell founde a therfe cake baked in the asshes and a dysche full of water at hys head whan he waked out of sleepe, and was commaunded by the angell to rise and eate, for he had a long journey to go. And when he had eaten he walked in the strength of that bread. xl. dayes, & xl. nightes eatyng nothing els. So shall all they whych feare the Lord as Elias dyd, in their persecucion, be able & strong to do great thyngs by slender meat and drynke (as we thys day haue proued) God blessynge them and their meate,

meate be it neuer so course and simple: and they that seke to strengthen them selues by dainty meates forgettyng God, shall not be fylled in eatyng & drynking, nor haue profyt of that which they receiue: but ẏ more they haue, the more they shall desire and neuer thynke they haue ynough as the Prophet here sayth.

Suche is the stynkyng nature of synne, that whyle it lyes lurkyng in the hart of man ruling him, and not ruled of hym by grace, but sturryng hym to a further forgettyng of God and hys duty: that it wyl not let the corn grow in the field and increase, it wyll not suffer the meate & drinke to feede thee, but it shal go thorow thee vnprofitably as through a sinke (whych as it auoydes one filth is redy gapyng to receiue more) it doth not quentch, but rather increase thy appetite. God wyll not blesse anye thyng thou goest about, thy clothes wyl not keepe thee warme, nor thy money wyll abyde in thy purse, but shal waste away, thou not weetynge how nor when, as if there were a

Syn ralgnynge in a man, wyll let nothig ẏ he hathe doce hym good.

hole in the botom. To a good man euery thyng shall serue and prosper, but to an euyll man, nothyng shall doo good. What a wondertul thyng is thys that the more a man eates & drynkes, the more he shal desire and not be filled, the more clothes he putteth on, ꝑ colder he is: yea, if he haue neuer so warme a fire nor soft fether bed, he shall bee more greued wyth cold, then they whych fare courselye, be homely apparaled, and lye harde. Let euery man iudge how true this saying of God is. These tyne fingered Ruffelers wyth their Sables about their neckes, their fine furred gownes, corked slyppers, trymmed buskyns, and warme myttons, they chyll for colde, & tremble when they come abroade, they cannot abide the wynde to blow on them: yea, and al wayes the more tenderly they keepe them selues, hurtyng or not helpyng the poore, by the iust punishment of God, the more are thei pearced with cold. Contrary wise the labourynge man can abide in the feld al the long day when the Northwynde blowes

wyth

wyth few clothes on him, and neuer greued with cold: he hath his helth, feedes sauerly on brown bread, thin drynke, and a poore supper: yea, many poore beggers runne from doore to doore with fewe clothes on them & torne, dyning with a pece of bread when they can get it, & at night lapping them selues in a litle straw, not once in a weeke filling their bellies, yet they looke more lusty, healthful, strong, then thou, which hast thy ceiled chamber, furred stomacher, long gowne and good chere. And what cā be the cause of thys, but that God blessed the one which is cōtent with hys poore kynde of life, and thankes God for it, thinkyng it better then he is woorthy: And the other which thinkes so highly of hymselfe, ỹ nothing is good inough for him, takig no care but how to cherishe himselfe most tēderly, God doth not bles him nor those things on which his pleasure is set. The Israelites in wildernes desiring flesh had Quailes great plēti geuē thē, but whē ỹ meate was in theyr mouthes, ỹ plage fel on thē. Costly apparel, & aboue their degrees. Exod. xvi

And after repentyng, they were so
Deuter.29 blessed of God, that their shoes and
clothes lasted theym.xl.yeares, and
those clothes whych the fathers had
worne, the chyldren were content to
vse afterwards. But these tender Per
nels muste haue one gowne for the
day, an other for the night, one long
an other short, one for wynter, an o-
ther for sommer, one furred thorow
an other but faced, one for the work
day, an other for the holy day, one of
thys colour, an other of that, one of
cloth, an other of sylke or damaske,
chaunge of apparell, one afore dyn-
ner, an other at after, one of Spanish
facion, an other Turkye, and to bee
briefe, neuer content wyth ynough,
but alwayes deuisyng newe facions
and straunge: yea a Ruffin wil haue
more in a ruffe and hys hose, then he
should spend in a yeare. I read of a
Paynter that would paynt euerye
country man in hys accustomed ap-
parell, the Dutche, the Spanyarde,
the Italyon, the Frencheman: but
when he came to the Englyshe man,
he paynted him naked and gaue him
cloth

cloth and bad him make it hymself, for he chaunged hys facion so often, that he knewe not howe to make it, suche be our fickle & vnstable heades euer deuising & desiryng new toyes. But what, woulde ye haue al apparell alyke? There be dyuers degrees of authoritye, and so better apparell for them. I do not wish al alyke, but euery one accordyng to hys degree. Geue a kyng cloth of gold and syluer, a Duke veluet and silke, a Marques Satyn and Damaske, than an Earle, a Lord, a Baron, a knyght, an Esquire, a Gentleman, a yeman, accordyng to theyr degrees, and see whether those shall not bee compelled to go in a russet coate, whyche now spend as much on apparell for hym and hys wyfe, as hys Father wold haue kept a good house wyth. God graunt euerye one myght bee brought to hys degree. Our sauiour Christ bad his disciples they shoulde not haue .2. coates, but we because we wyl be most vnlyke his scollers, haue oure presses so full of apparell, that many knowes not how manye Math.x.

sortes they haue. We are in the num
ber of those ryche men to whom S.
James sayth: wo, because they had
so great plenty of apparell that the
mothes dyd eate them, & their poore
neyghbours went colde and naked,
wantyng them.

And although those be wonder-
full and straunge kyndes of plages
that God layd vpon them for theyr
synnes, that neyther the corne nor
the fruit of the earth could encrease,
their meate woulde not feede them,
nor drynk fyl them, nor their clothes
kepe them warme: yet this is moste
merueylous, that the money whych
they had in their purses woulde not
abyde wyth them, but wasted away
they coulde not tel howe, not profe-
ting them, but euē as thoughe it had
fallen out at the botome of their pur
ses, or that their purses had ben torn
so fast it went from them as they gat
it, thei did not thriue by it. But such
is the wisdome of God, that whych
way we thinke to enrych our selues
displeasyng hym, the same is turned
to our own hurt, and we be catched

in

in our own snares. A mā wold think his mony sure inough whē it wer in his purse: but lay it where thou wilt vnder lock & kei, yea in stone houses if ỹ wilt, if it be wrongfully gottē, or nigardly layd vp, & not bestowed to releue the nede of other as occasiō requires, rather thē thou shalt enioy ỹ wicked mammon, the rust & canker shal eate it, theeues shall steale it, or fyre shal come frō heauē, if it can not some other wayes, and destroy thee and it, rather than thou shalte continue wealthye, contrarye to Gods wyll dysobeyng hym. It is not with money as in corne and other fruits: for as he that sowes much, and that in good ground, reapes muche, so he that liberally bestowes much of hys truly gotten goods on the nedy mēbers of Iesus Christ, shalbe enriched much of Christ: for the poore are the good ground that bringes thee forth much encrease by ỹ blessyng of God. I haue seene sayethe Salamon, some giue their own goodes, & thei wared rycher, other scrape that whyche is not their owne, & are euer in neede.

Cupl gotten goods neuer thriue.

Prouer. xi.

So he that wyll thryue, must fyrste get it ryghteously, and after spende it lyberally: for that whyche is euyll gotten, thoughe it bee after dealte in almes, displeases God. When blind father Toby heard a kyd blea in his house, he byds them take heede that
Toby. ii. it be not stollen. He sayth also to his
Toby. iiii. Sonne: Of thyne owne substaunce geue almes (but that whych is euyll gotten, is not thine own) and if thou haue much, geue much, and yf thou haue but a lytle, yet geue it wyllingly. These men whom the Prophet here rebukes, dyd none of all these thynges, for neither it was wel gotten, nor liberally spent. What maruell was it then, though it fell out of the purse botome and consumed away they wyste not howe, nor yet dyd them any good?

Thys gredynes was so farre growen into all sortes of men, that the poore laborying mā whych wrought for his daies wage, was not content to woorke a true dayes woorke, but would loyter and be ydle, make his woorke suttle and full of craft and

deceyte,

deceyte, haue a greater wage than hys wooꝛke was wooꝛth. It was true nowe also that Jeremye complayned on in his tyme, saying: from the hyghest to the lowest, from the Pꝛophet to the Pꝛiest, all studye foꝛ couetousnes and deceyte. But I would wyshe all such greedye guts to marke thys similitude of Chꝛisostome, where he compares a peny euyll gotten, and layde amongst the other syluer whych is truelye come by, to a woꝛme that lyes at the hart of an Aple: Foꝛ as the first coꝛruptes the hart of the Aple, and that once beyng rotten, it rottes the next peece vnto hym, and so fooꝛth euery peece that whych is next vnto hym vntyll the whole Apple be rotten (though foꝛ a great space it seme on the oute syde to bee a fayꝛe harde Apple and sounde) so that euyll gotten penye, sayth Chꝛisostome, shall infect that whych lyes next hym, and so fooꝛth euery one hys felowe, vntyll all bee wasted. Thus the plage beyng generall that all soꝛtes of men were punished, and nothing dyd go foꝛward wyth

Jere. vi.

Euil gotten goodes wasles that which is truelye come by

wyth any kynde of men, because generally al sortes had synned: & God requiring generally of al sortes that hys house shoulde be bylt, it proues that euery one had a porcion to doo in the buyldyng of Gods house, and that none could be excused frō thys worke. So we in England, al be guilty, al haue bene punished, because euery sort of men should haue laid his helpynge hande to the buyldinge of Gods house, reformyng his religion, restoringe and maintayning hys gospel, which none or very few haue earnestly done, and therefore al these plages haue fallē vpon vs that these people felt, yea, and more to, for all that would hold fast their profession eyther were cast into the fyre, or banished. The Lord for his mercy open our eyes that we may see and consider the cause of these plages whych he hath layd on vs so long, & spedely turne vs to amend those faultes for which we be punished. For euen frō ỹ highest, vnto ỹ poore labozyng mā we haue al sinned, & one plaged another, yea seruaunts haue thought to

ware welthy by great wages taking & litle worckyng: but as this prophet saith, their wages was put into a bo tomles purse, and they haue not thri uen by it. What hath bene the ende of ambicious and couetous men frō the hyghest to the lowest: he whyche is not blynde may see it more among vs then all Christendome.

7 ¶ Thus saythe the God of hosts: consider in your hartes your own wayes.

The text

8 Go vp to the hyll & bryng home tymber, buylde this house and I wyll haue delyghte in it, and I wyll bee glorified saythe the Lorde.

Targ. dwel in it wyth glorr.

☞ The Prophet hath neuer done ynoughe in beatyng in the authoritye and Maiestye of hys God that sent hym wyth hys Commyssion to hys people, and ceuer speakes thing

thyng in hys owne name, but in the beginning and endyng of these shorte verses, addeth the glorious name of God Jehoua, callyng hym the Lord of hostes, at whose commaundemēt all creatures be, and who wyl arme all hys creatures to fyght agaynste all suche, as eyther doo not buylde hys house and hynder hys glory, or els stoppe them whych woulde further it. Wyth such woordes of feare and power muste all stubborne stomakes be pulled downe, and they whych wil not be ouercome by gentlenes to do their duty, muste be feared wyth authority. Thus muste preachers learne to temper their tongues, neuer to speake but that which they finde in Gods booke: and where the people be hard harted to beleue, and styfnecked to heare, they muste ble suche woordes of Gods Maiestye & power, which wil make stony hartes to tremble, and wher feare raigneth, there to comfort and rayse them vp by the gentle louing mercies of god offered to the world in hys Sonne Jesus Christ our Lord.

An exāple for preachers

And

And yet once agayne he referres them to theyr owne iudgement, and biddes them consider in theyr owne hartes, theyr own waies, and be iudges them selues. As if he should say: hitherto haue ye folowed your own desires and haue had no profyt in so doyng, but beyng sundrye wyse plaged ye haue not considered it. Nothing that ye haue gone about hath prospered wyth you, your fruite of the earth hath not encreased, your meate and drynke hath not fed you, youre clothes hathe not kepte you warme, your money wasted in your purse, ye coulde not tell howe. But nowe buylde my house, and marke your owne doynges well, whether euery thyng shall not be blessed and encrease that ye go about: I wyl be delited in your buyldinge, and I wyll shewe my glorye to the whole worlde amonge you, in defendyng you, and that my house and worshyppe there. I wyll be your God, and ye shall be my people, and no enemies shal ouercome you, the earth shalbe fruitful vnto you, your meate

drynke

drinke, clothes, and money shal feds and norishe you: chuse you whether ye will lette my house lie vnbuilded stil, and still be plaged, or ye will repare it diligently, and be blessed.

Go vp to the hyll, bryngе home tymbre and builde this house: these thre thinges God requires of them, and he promises them two blessings for them: that he will be delited in that house building, and will shewe his glorye amongest them. For these causes, rather than for worldly profet, they should be more earnestly stirred to do theyr duty: whan they wer certain that they pleased God in so doing. The hill that he wils them to go to is Libanus as appeares in Esdras, which is not within the bonds of Jewry but of Tyrus and Sidon: for there grew the fairest trees of any country. From thence had Salomon trees in his time also for the same building. This figure doth teach vs, that as Gods temple was than builded of trees that grew amonges the heathen people, so whan the ful time was come, Christes church should be builded

1. Esd. iii

3. Reg. v.

The He then bre called to be mem

builded of the Gentiles and heathen people, whan the gospel shuld be preched through all the worlde. And this is comfortable for vs, that although we be not born of Iewes, yet we be trees mete to build Gods house on, & God wils vs to be brought home to him by the preaching of his word, þ we maye be partakers of that house wherin he will dwell, and be delited in vs, and among whom he wil shew his glorye. He bids them climbe vp the hill, drawe home trees, and build þ house, which all be words of great labour and paines, and speakes nothing of the easier sort of worke, as deuising, casting the worke, framing the postes, &c. But willes them not to refuse the greatest labour that belongs therto, and that nothing shuld be thought painefull that God commaundes. And he bids them not loke for any great worldly wealth whan they had done (although God of hys goodnes wolde geue thē that beside) but thinke this a sufficient rewarde þ God was pleased in theyr doings, & wold shew his glory among them.

bers of Christes churche.

The paiful labour muste be borne wt oute respect.

This

This is the greatest reward that we can looke for, whan God is delyted with vs: and happy is that people to whom it falles. What haue the Angels in heauen more then that God is delited to be among them, & shew hys glorious maiesty to them? Thus in buyldyng Gods house, we maye make of earthe heauen, and of men Angels. For where God shewes him selfe glorious, there is heauen, and we shall be lyke Angels delyghting our selues in prayling our God, and God wyll be delited and dwell with vs, shewyng hys glorious maiesty to vs, be our God and blesse vs.

When they had fallen these trees and caryed them home, leaste they should turne them to their own vse, and buylde their owne houses wyth them, he sayth: build this house, meanyng the house of God, and temple whych God had chosen amonge all other places, and where onelye he willed them to offer their sacrifices. In whyche we are taughte that we should not turne to our owne pleasure, those thynges which God wil

haue

haue dedicate to him selfe and to the buyldyng of his house. If England had not beene so greedye to turne to their own vse church goodes, which should haue necessarilye bene bestowed to the buylding of Gods house: we should not haue felt Gods rodde so sharpelye, but God would haue bene pleased, and shewed his glorye among vs. The woorkeman is worthy his hyre, he that serues the Gospel, must lyue of the Gospell. Therfore those impropriacions which take awaye the Preachers lyuing, be against the woorde of God.

Necessary Churche goods are not to bee taken away.

But what doth this belong to vs or our tyme: doth God require of vs to buylde hym Abbeis, Nunries, Chauntries, &c. no surelye, but thys was an outwarde exercise for that grosse, hard harted people for a time to be exercised in, that they shoulde not buyld temples to Idols, and teacheth vs to buylde Gods spirituall house, wherein we may offer spirituall Sacrifices and prayers to hym, where in he is well delited, and wyll shew hys Mayestye. Thys house is now

Gods house generally is the whole church, or euery particuler person.

now for vs to be vnderstand generally the hole church and companye of Christians, and the bodye and soule, the heart, minde, or conscience of all Christians particularly, wherin god dwels by hys holy spyryt, as S. Paul saith to the Corinthians. Do ye not
1. Corn. vi know that your bodyes be the temples of the holy Gost, and whych he hath sanctyfyed to be kept holye for hym selfe alone by Baptisme, and for the which Christ hathe died that we might liue by him, whome he hathe redemed with his bloud and washed cleane from all sinne that we should liue no more to our owne lustes and desyres, but to hym that hathe redemed vs. It is wrytten that GOD
Actes. vii. dwels not in Temples made wyth handes, nor is worshipped wyth any worke of mannes handes: but he
Iohn. iiii. is a spirit, an inuisible substance, and will be worshipped in spyryte and truthe, not in outward wordes only of the lyppes, but vp the depe syghes and gronynges of the hearte, and the hole power of the mynde, and earnest heartye callinge on hym in

prayer

Prayer by faithe. And therefore he dothe not so muche require of vs to build him a house of stone and timber, but hath willed vs to pray in all places, and hathe taken awaye that Jewish and Popish holynesse, which is thoughte to be more in one place than an other. All the earthe is the Lords, and he is present in all places hearing the petitions of the whyche call on him in faithe. Therefore those Byshoppes whyche thynke wyth they? coniured water to make one place more holy than the rest, are no better than Jewes deceyuynge the people and teaching that onlye to be holy which they haue censed, crossed oyled, and breathed vppon. For as Christ said to the woman thinking one place to be holier to pray in than an other: Woman beleue me, þ time is come whan ye shall worship neyther at Jerusalem nor in thys hyll, but the true worshippers shall worship God in spirit and truthe: so is it nowe saide the place makes not the man holy, but the manne makes the place holye, and ye shall not worship

1. Timo. ii.

God is worshipped in spirite and at places.

John. iiii.

2. Mach. 5.

your Idols, stockes, and stones, neither at Walsingham, Ipswich, Canterbury nor Shene, for God chuses not the people for the place sake, but the place for the peoples sake. But if ye bee in the myddest of the fielde, God is as as readye to heare your faythfull prayers, as in any Abbye or Munrye, yea a thousande times more: for the one place he hates, as defiled with Idolatry, and the other he loues as vndefiled and cleane. If the good man lye in prysen, tyed in chaynes, or at the stake to be burned for Gods cause: that place is holye, for the holynes of the man, and the presence of the holy ghost in him, as Tertulian sayth.

Common places of prayer are to bee appointed.

yet there shoulde be common places apointed for the people to assemble and come together in, to prayse our God. For where the Apostle rebuked them whyche woulde not resorte wyth the rest of the Christians to make their common praiers together, to heare hys woord and receiue hys sacramentes: it proues they had some common place to resort to. And

Hebru. x.

wher

where Saynt Paule requires that al thinges should be done in a comelye order, what can be more comelye or agreyng to good order, then to haue a tyme appoynted, and a place to resorte vnto together, to worshyppe our onely God? May how shall they come together, except place and time be appoynted? How shal they know when and whither to resort, vnappoynted? How can the shepehearde teache hys sheepe, if he haue not a folde to gather them together in? In the Apostles tyme when the Rulers were not christened, they resorted in to priuate houses and chambers, and by the water syde to worship their God: but when princes became christened, they had churches appointed for them: yet all these prayers and preachynges that were priuelye in parlers, and by the water syde, were as pleasaunt to God (yea better, for commonlye they came of a greater and a better loue and fayth) as ours be now. Those also whych than wer buried in no halowed churche nor churche yarde, nor christen moldes, i. Cor. xiiii. Acte. i. xbi

as they be called, when it is no better thē other earth, but rather worse for the coniuryng that byshops vse about it) were no woorse then they whych were buryed with al solemnitie. It appeares by the Gospell, Marke. v Legion lyuyng in graues, the wyddowes sonne going to burial, Christ Luke. vii. buried wythoute the Citye. ye. that then they buryed not in halowed Churche yardes, but in a seuerall place appoynted for the same purpose wythoute the Citye, which custome remaynes to this daye in many godly places. As that then was lawful and no hurt to the deade: so is it now, & one place is as holye as an other to be buried in, sauing that comly order requires the bodies not to be cast awaye, because they were the temples of the holy ghost, & shal be glorified at the last daye agayne, but semely to be buryed, and an honest place to be kept seuerall from beastes, and vnreuerent vsynge the same, for the same vse. It is popishe to beleue that which the bishops do teach that place to be more holy thē

Burials oute of church or the yarde. Hebru. ix.

the

The rest, whyche they haue halowed as they say, wyth washyng it wyth their coniured water, crossinges, cē-singes, processions. &c. and that God wyl heare our prayers afore one Idoll or Image, rather then an other, or in an Abbey, as pleases them to a poynte hym rather than an other. Where it pleases thē to graūt many daies of pardon, ther God must heat their praiers soner, & worke mo miracles: so God is become their seruaunt thē, & shal be wher they wil a poynt him. But blessed be that God our Lord which by the light of hys word doth confound al such wicked & fond fantasies as they can deuise to fil their belies & maintayne their authority. Churches be Gods scoole house, the Preacher is a scoole mai-ster, sent from God to teache vs his word, we be his scolers, & thyther must resort to learn our lessons & his holi wil to amend our liues, to make our praiers to him, desiring mercye for our wickednes past, & beg grace and strength for þ which is to come, to thanke hym for al his goodnes so

Bysshops blessi ges make not places more holy nor god to heare vs soner ther than els wher.

The vse of churches.

mercyfullye poured vpon vs, to receaue his Sacramentes, and profesſe our fayth whyche we haue in hym. For theſe cauſes muſt we haue churches as common places to reſort vnto, and vſe them wyth ſuch comelynes as becomes menne profeſſynge Chriſt: and not to bynde any holines to thys churche or that churche, as though it lay in vs to make holy or vnholy when and what we luſt.

Goddes houſe. Generall. Particular. 1. Tim. iii. Hebru.

The houſe of God nowe for vs left to buylde: is ſometyme called in Scripture generally the whole company of Chriſtians, and ſome tyme euery particuler man, as ſaint Paul teaches Timothe how to lyue in the houſe of God, whych is the churche and congregacion of God, the piller and ſeate of truth. And to the Hebrues it is wrytten: you be the houſe of God particularly alſo. It is ſayde to euery man, doo ye not knowe that 1. Corin. vi. your bodyes bee the temple of the holye ghoſte? and he that defiles the temple of God, him wil God deſtroy Againe ye be the husbandry of God and the buyldyng of God. And ſaint

Peter

Peter saith: ye are bylt lyke lyuelye stones for a spirituall house of God. 1.Pet.ii.
Thys spirituall house muste be dily-
gently buylded of vs, & the building
of this house of wood & stone among
the Jewes, was a figure of this spiri
tual house buildyng for oure dayes.
Thys is that whych S. Paule calles Edifiyng
so often edifiyng or buyldyng one an
other, and that edifiacion which he
speakes so much of in al his Epistles
that is as much to say as one to stur
vp an other to vertue and godlynes.
For as the buylding goes forwarde
and encreases by laying to one stone
after an other, and one poste or tree
after an other, vntyl the house be fi-
nished: So we by goyng forwarde
dayly in the feare of God and godly-
nes, shall at length be a meete house
for God to dwell in. This house is The spi-
rituall
the bodye and soule of man whyche house of
must be bylt wyth daylye hearynge God.
Gods woord, prayer, mercie & faith,
with godlye exercises, as S. Paule
saith ye be citizens with saintes, and Ephe.ii.
of Gods house, builded on the foun-
dacion of ỹ Apostles & the prophets.

God

God, because he would haue vs alwayes prayng & calling on hym for his helpe, hath so ordred the matter, þ this earthly house of ours wherin he dwels, should alwaies be in building or repairing, & that we shoulde not be ydle and thinke we had done our dutye, but euer desiring him to helpe forward the building of thys hys house. If we ouercome one euil affection, straight wayes rises an other, & after one temptacion cometh an other, & the deuil neuer ceases to throw down our house. Dauid saith except þ Lord buyld the house, they labour but in vayne which build it. Let vs do al we can therfore, & pray the lord to further our worke, the rulers w the sword defend þ good & punish þ euil, þ Preachers w the word the scolemasters by their teaching, the fathers by bringing vp their children, þ maisters by correction of their seruaunts, þ people in obeying their heades, & neighbourly loue, & last euery one to defende true religion to the vttermost of his power, driue away þ Pope & his baggage, & as occasion

Thys house nedes cõtinual repairyng & helpe of al degrees.

Psa. 127

casion requires guide ẏ ignorant, rebuke crooked stomaks, amend fauts in the seare of ẏ Lord, & bring into ẏ right wai al such as run astrai ẏ thei may be mete houses for god to dwel in. Thus hath euery mã a part in bilding gods house, & the greatest porcion is left to euery man which is his own cõscience, to amend ẏ he findes amisse in himselfe, because euery mã knowes himselfe best. Great faults onely do appeare vnto ẏ world, & by rulers must be punished: but ẏ priuy hid faults which euery mã knowes in himself, for ẏ most part (for no mã knowes al that be with in himselfe) must be corrected win himselfe, by praier, sighing, repentance, & asking forgiuenes. Dauid saith: who knoweth his own faultes: Lord clense me frõ my priui hid & secret sins, & spare thy seruaunt from other mens syns. Psal. 19.

Thus must euery one himself seuerally & iontly altogether clime vp to the hils, ẏ is our lofty mindes, & cut downe ẏ peuish desires of our harts though it be painful, & also correct ẏ hie minded which ar called oftẽ in ẏ

scripture

scripture hyls, & cut down the high trees growyng on the tops of them. That is to say to bring into good ordre the high mē of the world which shuld geue good example for the people to followe: and to punishe theyr fautes, and rebuke them as well as the lower sort. They must neither for feare nor flatterye leaue them vnpunished, nor say that is good which is euill afore God. For as God hath geuen one lawe for all men highe and low to liue after, and like a righteous iudge will punish all that breake it: So must al indifferently be punished here (if rulers and ministers do theyr duty) that breake his lawes. God hath geuen no more liberty to sinne to the riche than to the poore, nor hath not willed thone to be punished and the other to escape, but generally and indifferently hath said to all: that soule which sinnes, it shall die: & in iudgement ye shall regarde no persone, but iustly iudge that which is iust, neyther condempne the poore because he is poore, nor deliuer the rich, because he is rich. So muste the preacher tell euery

Al offenders must be corrected indifferently

Ezec. 18.

Deut. i.

Exod. 23

euery man hys duetye, spare neyther high nor low, neyther flatter ẏ rytche for rewardes, nor feare the mightye for high lokes or bitter words, whā he does his worst, can not hurte thy soule but a little punish thy bodye. Math v.
These are harde hilles to clime, and croked trees to frame mete for anye worke: yet it must be done, and God requyres thys of euery mans hande to bryng some thyng to the building of his house, and accordynge to hys power.

And if wee marke these woordes well, we shall see oure owne nature set afore vs: For as trees growyng on the toppe of hylles, haue a rough barke, crooked knots, longe bowes, and therefore vnmeete for any buylding, vntyll they bee fallen, pylled, squared, drawen home, and can doo nothyng of all these them selues: so we as longe as we be wanderyng in the mountaynes and wyld wooddes of thys world, beyng highly mynded and in great wealth or authority aboue others, as on an hyll: We haue froward proud myndes, & not mete

We are lyke to trees.

for

for Gods house, vntyll we be made lowly in our owne syghtes and fall flat down at Christes fete, and haue the rough bark of our old Adam pulled of, and our croked affections cut away be mortified, and drawn home by the learninge of his worde, and working of his holy spyrit. For that which is highe and set by amongste men is abhominable afore God, and as S. Paul saith: we are not able of
ii. Cor. iii our selues as of our selues to thinck a good thought: muche lesse than to cast away al this frowardnes of our corrupt nature, vntil God bring vs home, and make vs mete for the building of his house, which he doth by preaching as it is wrytten, how shal they heare without a preacher: for
Roma. x faith comes by hearing, and hearing comes by the worde of God: and our sauior Christ saith by S. Jhon: No
John. 6. man comes to me excepte my father draw him, God graunt vs such preachers that we may here, & so to here þ we may beleue, & so to beleue þ we may be drawn home like good trees, all frowardnes cut of, and we made

mete

mete for the building of gods house.

Nowe vprightly to consyder howe God performed his promises in beyng delyted in that house & shewing thē his glory: the hole history of the Machabes & other like do declare & tel ỳ great glory which appeared in thē: the king lēt Heliodorus to bring hym the treasure of the temple, but Onias the good high priest would not deliuer it, but wt his fellowes stode stil lokyng for help frō God, in their priestli appatel according to ỳ law: & that God was delited in their doing trusting & calling on him, it appered thā for he shewed hys mighty glory in defēding them ỳ maintained hys religiō, not yelding to tyrants, & punished Heliodorus for layng violēt hāds on ỳ mony which was laid vp ther, for the fatherles and widowes. Likewise Alexāder the great which conquered al countries about hym, after he had gotten Tirus & Sidon, lēt to Jerusalē for a tribute thinking it to small a thing & not worthy to cary his host thither for it, and ỳ thei would de yelde vnto him for a worde: 2. Mac. 3

God is muche delited in ỳ buildyng of his house

yet

yet whan the hygh Prieste fearynge God more than hym denyed to be hys subiect and trybutary, Alexander came wyth all hys power, purposyng to haue destroyed all: but the Prystes meetyng hym in theyr Pryestly apparell, not to fyght, but to see how God would defend hys people, Alexander light of his horse, worshipped the hyghe Pryest, and confessed hym to be the onlye God whose Pryest he was, and that in hys countrey afore he came forth, he saw a lyke vysyon byddyng hym do no wronge to such men, and afterwardes he graunted them great lyberty, and dyd them no harme. But
Exo. 34. most wonderfully thys glory appeared, that where-euery man must go thryse a yeare to Jerusalem to worshyp, God promysed and patformed it that he would defend theyr lande vntyll they came agayn. Theyr land was compassed rounde wyth theyr enemyes, they lefte none at home but wemen and chyldren, yet God so well delited in thys theyr doyng, that as longe as they dyd it, they

pros-

prospered, and no enemyes durst inuade their lande, whyle they were worshyppyng God. But when they dyd it not, they were ouercome, and lost their land. But the great glory of al was shewed in this temple, and God declared himselfe to be wel delighted in it, first whan our Sauiour Christ came and sat disputyng with the Doctours in it, healed the sycke, preached the wyll of hys father, and droue out the biers and sellers. After also when the Apostles did the lyke, and when the Eunuche of Queene Candace, moued wyth the glory of God and that Temple, came so farre of to worshyp there, wyych al and other lyke, doo declare sufficiently what opinion of Gods glory was there commonly iudged to be. And how God is nowe delited wyth our assembles when we come to pray vn to hym, and heare his word: Saint Paule teaches saying: If ye speake in a straūge tong & an vnlearned mā come in amongst you, he wyll say ye are madde: but if ye expounde that which is red, he is rebuked of al, and

Luke. ii.

Actes. viii

i. Cor. xiiii

he wyl fall downe, worshyp God, & say God is amongest you. Suche an earnest defender of his glory is god, that he wil geue it to no other: & so loues he ꝑ bilding of this his house, that if ther be but .2. or .3. gathered in his name wyth feare & reuerence of hys maiesty, seeking hys glory & not their own, he wil be amongst them.

Mat. xviii

How God hathe bene delited in al ages, in the buyldyng of thys hys spiritual house, by the preachyng of hys Gospel, the glorious deathes of al hys holye Martirs from tyme to tyme do declare: but now lately in England, by the cruell persecucion of the bloudy bishops for the mayntaining of their wealth, their idolatri, & their Antichrist ꝑ Pope, whose hangmen they wer, we al haue sene it, yea & al good consciences hath abhorred their madnes in burning the innocentes, pulling vp the dead, and haue prayed God for strengthning his poore creatures against all their mad rages & furious rebellig against God & mā. The almighty god graūt vs like grace, strength & boldnes to

offer our bodies to deathe wythoute feare for the building of Gods house rather then to see it lye waste and troden vnder feete. What greater comfort can anye Christians haue, than in geuing their bodies to death for the buildyng of thys house, and heare God saye, that he is delited in their so doyng, and that he wil shew his glorye in them? What greater promocion can a man come to than to be one suche instrument wherein God wil be delited, and shewe hys glory? Death of the body is greuous to the flesh, but death of the soule is a thousand tymes more feareful to a good man: the one is a litle payn full for a tyme, the other hathe greefe wythout ende. Therefore Christe sayth: feare not them whych kyl the bodye, and can not hurte the soule, but feare hym whych can cast bothe body and soule into hell fire. Suche an earnest loue shoulde we haue to the buyldyng of Gods house, bothe the hearers & teachers, both to build & be builded by al meanes possible, because he is so well delighted in it,

Most happines is to haue God delyted in vs.

Math. x.

that we should feare neyther losse of goodes, nor yet death of bodi, no nor displeasure of man, so that we maye please God and haue hym delighted in our doynges. To please man is but a small thyng, but to please God is the greatest good thyng that can be: for he ẏ honours me saith God, I
i. Kyng. ii. wyl glorify hym, and he that confesseth me before men, I wyll confesse hym before my father, he that is a-
Math. x. shamed of me, I wyll be ashamed of hym, and he that denyes me before men, I wyll denye hym before my father in heauen.

The text. 9 Ye haue looked for much and behold it is but lytle, ye haue broughte it into the house, and I haue blowen on it. And why so? (sayth the Lord of hosts) because thys is my house which lyeth waste, and ye runne euery one to hys owne

owne house.

☞The chiefest reasons to perswade an euyll man to leaue anye wycked wayes, be to set before him, & often to put hym in remembraūce howe God hath bene angrye wyth hym, when he dyd such thynges and punish̄d hym as long as he laye in suche forgettyng of hys Lorde God. And also to threaten him with greater plages, if he do continue in them styll. Both these kyndes of counsayle doth the Prophet here vse, to sturre them vp to buyldyng of thys house of God. He, both sundrye tymes cals to their remembraunce the greate plages whych he suffered ofte and long afore tyme, for not buyldynge Gods house, and also byddes them not thynke that all their sorow was at an ende, but more & greater scourges was hangyng ouer theyr heades if they would not buylde hys house earnestly, and if they ceased not to synne, God woulde not cease to punyshe them, and if they continued styll not the regardyng the building

The euyll moued by threatenynges.

of his house, God woulde continue styll encreasyng of his curses on thē: ye haue bene gredy desyring muche sayth the Prophet, ye haue scraped and scratched together all ye coulde lay your handes on, ye haue spent your money & wrought your selues weary, thynkyng to enryche your selues by such meanes: but beholde and marke it wel, & it is come but to litle. Where the scripture vses to say beholde, there it tels some notable straunge thyng as this is here: that their labour wasted away vnprofitably, they could not tel how. That way wherby al other ware welthy: hath done you no good, & those meanes which God vses to worke by in other and blesse them, in you it hath not gone forwardes, accordynge to your expectacion & lookyng for: yea and that which is most marueilous, your corne & other fruites hath not onely not encreased in the field, but when it hath bene brought into the barnes, it hath consumed there, you could not tel how. A mā wold think hys corne were sure inough when it

Beholde.

is

is in the barne(for whilest it is in the field, it is subiect to manye daũgers, as blasting, myldews, frost bytyng, thunder beatyng, layd with raine, or shaken with the winde, stolen or eatẽ wyth beastes. &c.) but euen in your barnes saith god, I haue blowen on it. It is as easy for me(sayth God) to waste it in the house, as in the field: For if I but blow on it, it is not able to stande in my sight. And afore he sayd: their money fel out of the purse botome, so now in their houses their fruites wer not sure. No, locke it vp in stone houses if ye wyl, it is as easy for God to consume it there, as to blow a blast wyth hys mouth, yea, nothyng shal wythstand hym what so euer ye deuise, but he will take it from you: ye shal not haue your pleasure, by dyspleasyng God, nor anye thyng shall prosper wyth you vntyll ye buylde hym hys house: that is to say maintaine his pure religiõ, defende hys honour, forsake your vaine pleasures, & refrain your gredy couetousnes. The defending of true religiõ w̃ a good & godly lyfe is now

No strength cã put awaye the plage of God.

Goddes house.

the true building of Godes house: nowe commaũded vnto vs: and that man, Citie, or countrye, which doth not bulde this house so, hath and shall haue the like plages fall on thẽ vntil they earnestly build this house of the Lordes. For as a kinge is stablyshed in his kyngdome, whan his Godly lawes are taught and kepte, and that Realme is strongly builded and blessed of god where good order is maintayned: so is Gods churche and congregacion well and surely bilded where gods word and religiõ is purely taught, sinne punished, and vertue embraced, God can no more suffer his lawes to be contemned or his honour geuen to Idoles, than kinges can suffer their kingdomes to be betrayed to their enemyes. For as in the hole hystory of the Jewes cõmen welth in the boke of ỳ iudges and the kinges, while the people liued in the feare of the Lord, kepte his religion geuen them from God, they were defended by God from all enemyes round about thẽ, were thei neuer so many & so stronge. But whẽ they

False religiõ is the common cause of plages.

they would worship God, eyther as they lust them selues, or not at all, or els as he dyd not appoynt them, thā they wer geuen into the hand of the Philistines, Ammonites, Chaldees, Egiptians. &c. somtyme for the space of. xl. yeares, some tyme. 18. somtyme 70. & whan they wer least. iii. yeares: So shall all they, that buylde not, or pul downe Gods true religion, and set vp the Popes taught by man, & not of God, lykewyse be punyshed or worse, eyther wyth hunger, pestilence, swoorde, or blynde ignorance not knowyng God, and be geuen vp to their owne lustes wyth oute remorse of conscience, or any feare of god, which is the greatest plage that can be. Marke out of our own chronicles what was the estate of thys our Realme when wee were made Tributaryes to the Romaynes by Julius Ceasar, and so continued 400. yeares & more: Or afterwarde when ỳ Saxons diuided this realme into. 7. kingdōs, droue out al or most & best of the English men, & ruled as long: Or when William Cōquerour

subdued

subdued al to hym at his pleasure: & ye shall finde that the same wyckednes raigned then, that was now like to haue made vs slaues to the Pope and Straungers. The Rulers were ambicious dissemblers, the byshops lordly & vnpreaching Prelates, the people couetous, Gods woorde vnknowen, & in no degree of men was there any truth. Thus for our sinful disobeying of God, not defēding hys true religion, haue we bene giuen in to the handes of all countries round about vs: to the Romaines and Normaines from the South, to ẏ Saxōs from the East, to the Danes & Scots frō the North: What daunger was of late from the West, he that would not see, shoulde haue felt, if God had not holpen in tyme.

And least they should thinke these plages to be layde on them for some other causes, the Prophet tels them in Gods name here, what was the cause of al these sorowes, and should prouoke also these other whiche folow to be poured on them, if thei did not amende. Because this my house

(saith

(sayth God) lyes waste vnbuilded, not regarded of you, and ye runne euerye one into his owne house seeking hys owne pleasure and profit, God wyll not suffer hys honour to be geuen to anye other, or anye other (no not our selues) to be preferred before hym. The Lawier in the Gospell askynge oure Mayster Christe whyche was the firste and greatest commaundement, when hee hearde thys answer: thou shalt loue the lord thy God w al thy hart, with all thy mynde, w al thy soule, & with al thy strengthe, he dyd alowe it, and sayde that was the chiefest in deede: & shall we Christen men, think other thinges to be preferred before Gods wyll, or our own desires to be more loued, & more earnestly fulfylled then Gods? Nay, marke what great plages fell on anye countrye, and wee shall see and fynde thys to bee true in all ages, that forgettynge Gods true religion hathe pulled Gods anger al wayes most greuously vpon the people. What cauſes the Iewes at this day to be driuen out of their cõtry, their

Mat. 22.

False religion hath caused all cõtries to be plaged.

their City & Temple vtterly destroy-
ed, and they them selues abhorred of
all men, but denyinge Christe to bee
their Sauiour, and not receyuynge
hys Gospel, nor buildinge his house:
What causes most part of those peo-
ple to whom Saynt Paule wrot his
Epistles which we haue to this day,
and many other countries to, amõg
whom the other Apostles preached,
to be geuen vp nowe into the Tur-
kes and Heathens handes, but that
they fell from their faith, which they
first receyued by the Apostles prea-
chyng, and forsaked their Christen
Exod. 8. 9. 10. religiõ? What caused those greuous
plages in Egipte, but that Pharao
would not let the people woorshyp
God, as Moyses sent from God dyd
wyl hym? What caused Nabucho-
Daniel. donosor of a myghtye Kynge to bee
made a byle beaste, and eate hay as
Oxen doo, but that he would not
knowe God and hys owne wicked-
nes, and set vp Idols and kild them
whych would not woorshyp them?
What caused the chyldren of Israel
to haue such welth for the most part
vnder

vnder Dauid, Salomon, Iosaphat, Ezechias, and Iosias, to bee plaged vnder Ieroboam, Athalia, Achab, Manasses, and other wicked kings, of whom it is so oft wrytten of euery kyng in Israel that they walked in the way of Ieroboam? Nothyng but the good kyngs defended Gods true religion, set foorth hys woord, buylded hys house, and the other pulled it downe, set vp Idols, persecuted hys Prophetes, burned or hid vp hys scriptures and holy woorde, folowyng their owne fantasies, and the teachinges of the false Prophets and Preachers.

Mahomet and þ Pope beganne their authority at onetime

And if ye marke the history of the Pope and Mahomet, ye shall fynde that at the same tyme that the Pope in the West part of the world began to get authority ouer kynges and countries, to set abrode his superstition, and the people receyued it, forsakyng Gods religion. Mahomet then began in the East part to grow in authority and conquer countries, & hath euermore so done synce that tyme, because the people fel frō true religion

religion: and the more that countries haue fallen to folowyng of superstition and forsakyng Christ, his word and religion, the stronger waxed the Turke and Pope, as Gods plages to punysh vs, and be lyke to doo euery day more & more, vntil they be dryuen out of Gods church, & Christes word, religion and Sacramentes be restored to their simplicity as Christ dyd ordeyne them. Whan Gregory the first Pope of that name had denyed John Archbishop of Constantinople, striuing with hym afore the Emperour Mauritius, that Constantinople should be the chiefe church, & that the bishop there should be the chiefest byshop, in authoritye aboue all other byshops, and said that who so euer desired that name or authoritye, was Antichrist: Phocas the nert Emperour folowing, graunted by much sute Boniface the third, about the yeare of our Lord. 607. that ỳ bishop of Rome should be the chefest bishop of al other, & therefore is he Antichrist as Gregory sayde full well. Thys thing once graunted, the

He that desires to be aboue all bishops, is Antichrist.

The Bishopp of Rome is graunted to bee aboue all other byshops.

xii. yeare

xii. yeare of Heraclius the next Emperour after Phocas: Machomet the great prophet of the Turkes inuaded Christendom the yeare of our Lord. 623. Honorius beyng Pope, & almost droue the Emperour out of hys Empire, & made him glad wyth money to bye peace. And since ỹ time the Turke hath growen bygger and bygger in the East countries, subduing al to himself, but the Emperour weaker and weaker, and the Pope hath take from hym most part of his Empire, & rules in the West partes. The religion and authoritye of Machomet the Turkes great prophet, & the Popes religiō began thus in one age within. xvi. yeares together, and as it were diuiding the whole world betwyxte them, the one in the East, the other in the West, haue waren great rulers, that a man could scarse tell whether was the myghtyer, as iust scourges sent of God to punishe the world for not mayntaynyng his word. But now the Popes wyckednes and suttelty by Gods woord being declared & opened to the world,

hys

his powet waxes lesse, & the Turkes power increases, because he keepes hys people in ignozaunce, so that if Gods mercy be not much moze then our deseruynges, it is to be feared þ he shal ouercome Chzistendome. Foz the cold slackenes of the people and Pzinces to buyld Gods house & true religion, will care foz no relygion at all yf they maye not haue the olde durty dzegges of popery. So God giues vp in to all blindnes thē that fozsake his light, and fozsake them that fozsake him and caste him of.

But many wold haue not longe ago said, what nede we to feare these plages, are not we come home agayn to our holy mother the Churche and is not our olde litle God come home agayne to vs, haue we not our altets copes, Malles & trentalles, that wyl bzyng vs thzough purgatozye foz a litle mony, howe wickedly so euer we had liued, & our holy Father the Pope by his Legate the Cardinal, oz by hys pardones will absolue vs, a *pæna et culpa* that is, from all punishment from synne, yea and from all faute

Carnall Foole & þ Popes churche.

saute, or gyltines of synne, and geue
vs as many dates and yeates of par-
don, as we lyst. What should greeue
our conscience hauyng thus manye
wayes to heauen? Are not we much
better then our holy brethren which
wyll none of all these to saue them,
but onelye Christ, and thynke hym
onely sufficient for the synnes of the
whole worlde? Is not thys house
well buylded that hathe so manye
strong pyllers? Can God be angrye
with vs that haue bought & brought
him so many thynges into the church
to delyte hym wythall? We haue
gylded many goodlye ymages plea-
saunt to looke at, and if he wil haue
any mirth, we haue goodly singing,
and stryuing who can set the highest
note, we haue sweete Organes for the
eare, and sweete Frankencense for
the nose? Were not the Churches be-
fore like barnes bare and naked, and
now are they trimme, that any God
would dwell in them? Haue we not
done God good seruice trow ye? No
surely, for god dwels not in temples
made wyth handes of wood & stone, Actes. vii.

but in the harte of man, nor yet is worshipped with mans inuencions, but as he wylled and taughte hymselfe. And this is it that pulles all these plages on our heades. For as the Iewe is moste styffe in hys religion, so the Turke defendes hys by myght and power, the Pope mayntaynes hys wyth fire and fagot, the Anabaptist, Arrian, and Lybertyne, are as busye in corners to turne many vnto them, and yet al these be enemies to Christ, seekyng to serue God an other way than he taught them, and to saue them selues by some other meanes, then by onelye faith in hym, which was sent to teach vs his fathers wyl (whych none knewe but onely he, and they to whom he hath taught it) and to saue them al whych shall be saued: so these and all other whyche buylde their religion other wayes than God apointed, are traitours vnto hym, & procure his vengeaunce. For he that is not wyth me (sayth Christ) is against me, & he that gathereth not wt me, scaters abroad. Moyses whē he was in the hil with

Math. xi.

No religion is to be had, but y

God

God, had the facion of the tabernacle and tent shewed vnto hym, lyke vnto the whych God wylled him to make an other, where ỹ people shuld resorte to woorshyp hym vntyll the temple was buylded by Salamon. And least he should deuise any thing of hys own head, or inuent an other facion: God geues him warning saiyng: See that thou make it lyke vnto that facion whyche was shewed thee in the hyll, deuise nothing of thy selfe, neither put to, take awaye, nor chaunge anye thing, but onelye content thy selfe wyth that which I shewed thee. This is so notable a lesson that it is repeated in the .vii. of the Actes, & the .viii. to the Hebrues because it should be kept in memory and diligentlye obserued of all men in all ages, that they shoulde not be curious in deuysyng a newe way to serue God of their owne imaginacion, but submit theyr wyts to Gods wyscdome, and becontent wyth that which he hath apoynted, for ỹ onely is good, and all inuencions of man (as they be of man) dysplease hym.

why the Thrifte taught. Exod. xxv

1.Cor.1.28. Likewyse Dauid whan he woulde haue buylded God a house to haue bene worshypped in, God appeared vnto hym and tolde hym he shoulde not doo it, but Salomon hys sonne shoulde buylde it: and God shewed hym also the facion that he shoulde buylde it after, whych facion Dauid taught Salamon, and prepared all mettalles necessary to doo it withal in hys lyfe tyme, least they shoulde haue deuysed some facion of theyr owne, as mans brayne is neuer content to be ruled by Gods wysdome, but pleases hymselfe in his owne inuencions, better then in that whych God teaches hym. And this Temple also that the prophet speakes of here whych they were sent home to build Esdras.vi by kyng Cyrus (whose mynde God moued to restore them to their country, and so liberally to helpe them to the buyldyng of so costly a worke) is apointed to them by commission, how broade, wyde, long, hyghe, and thycke it shoulde be, as it was vnto Salamon before. If none of these, Moyses, Dauid, Salamon, Esdras,

nor none of the people myght buylde these temples and houses of woodde and stone, so hygh, wyde, long, thick, broade, or any other facion as they lust them selues, but must folow (& are straightly charged often and sundry tymes so to doo) that Patarne, copy, example and facion precisely, whych God apoynted them: muche lesse in thys spirituall house of gods buyldyng, whych is chiefelye by the preachyng of hys word, may we deuise any thyng of our selues, but exactly folow that whych God hathe taught vs, and content oure selues therewyth, thynkyng that most sufficient learnyng, able to saue our soules, most true and holy, and al other to be dreames, lyes, fantasyes, and vanitye in comparison of thys. The law of the Lord (sayth Dauid) is pure, turnyng soules, the wytnes of the Lord is true, and giues wysedome to lyttle ones. &c. And agayne: the woordes of the Lord are pure as syluer whych is tryed seuen tymes. Psa. 19. 12.

But how many wayes hath the Pope deuised to buylde hys house &

authority, ẏ a man may chose whych hym lust to folow, so that he folowe not Christ. For (sayth he in hys hart) eucrye one is as good or better than that whych Christ ordeyned. Thys to be true a man maye caselye proue him, to thinke because he perswades men to folow his deuises, and persecutes them that loue Christ and his woorde: or wyl not beleue him to be aboue the scripture, and all these thynges he would not do, except he thought hys wayes the better. How manye orders of Monkes, Freres, Nunnes, Chanons, Hermites, Pylgrimages, Pardons, Reliques, saintes, Masses, holy water, hath he set in his church (which al the scripture castes away as nought, because they be not taught vs by God, but inuented by the Pope) for his vantage and vayne glory. What diuersitie is amonge them (althoughe they charge the Gospellers wyth that falselye) when they put their holines in their coates, and some say a whyte Coule is more holye, some saye a blacke, an other sorte a gray. Some holde of

The Pope thinks his lawes better then Christes.

Fraun-

Fraunces, some of Dominike, some of Augustine, and neuer one seekes Christ as he should accordyng to the Scripture.

They haue made them Scoolemasters, whom they wyll folowe of their owne deuisynge, where as God the Father hathe appoynted hys Sonne Christ and sayd: thys is my welbeloued Sonne in whom I am well delited, heare hym. And he is that Prophet of whom Moyses wrote saying: the Lorde your God wyll rayse a Prophet from amonge your brethren lyke vnto me, hym shall ye heare, and that soule whyche wyll not heare him, shall peryshe. He is the wysdome of God the Father, by whom he hath shewed hys mercye and power to the whole worlde, and by whom hee hathe confounded the mightye and wyse of the worlde, and hee is God wythoute begynnyng. These other whych they call Sayntes, or rather make them their Gods, are founde of late, and it is not many yeares synce they liued.

Christ is ye oneli scole mayster of hys Scolers, & the Papysts agre not in thē selues. Mat. xvii. Deu. xviii

Actes. iii.

It is not synce Fraunces, Benet, Augustine, and Dominic lyued, much a boue .300. yeares, and if those bee the pyllers of Gods Churche nowe, how dyd it stand afore their dayes? If these be the meanes to bryng vs to heauen now, howe doo they that died before þ these men wer borne & knowe? God wytnesses of his sonne Christ that he is the Lambe whyche was slayne from the begynnynge of the worlde, and that by his death the synnes of the whole worlde are forgeuen, and that whatsoeuer we aske hym in hys name, he wyll geue vs. We haue no suche promyse made vs in any other creature, and therefore if we aske any thing in their names God nedes not to geue it vs, for he hath not bound hymselfe by any promise, as he hath to his sonne Christ. God hath not found a newe way of late for vs to be saued by, but hathe apoynted one meanes for al ages, by which onely we shal please him: that is the merites and death of his deare sonne Christ Jesus our Lord. He is the strong rocke vpon whom, what

Apoc. xiii.

Iohn. xvi

Saluacio onelye by Christ.

house

house so euer is buylded, shall stand, all other be builded on the sand, and therefore shall fall.

Therefore Englande howe canst thou escape the great plages writte in thys booke, that had banished the worde of God that the people myght not haue it nor reade it, the Shepe heard not the voyce of the true shepheard, but the straunge language of Wolues, Hirelinges and theues: yea thou wast come to suche a shamelesnes and hatred of Gods woorde, that thou could not suffer the clere lyght of the Gospell to shyne, nor the shryl trumpet of Gods most holy woorde to sound in thyne eares which wold confound all suche enemyes of God to haue anye place at all in thee. Marke well England in how miserable an estate thou wast, that thou myghtest not heare God speake to thee by his woorde, nor beleue what he teaches thee, but whatsoeuer pleases the Pope to commaund thee, or the Parliament to decree. What are those byshoppes woorthye to haue, whych in one yeare space confirmed England repent.

the

the preaching of the gospel of Christ and pure ministring of Gods sacramentes, and the same men wyth in the same yeare, with the same impudent diuelish mouthes, and blasphemous tonges brought in the Pope, set vp Idoles, banished Christe and hys holy Supper appoynted for all men that wyll, to receyne it together, tooke awaye hys holye Gospell and Sacramentes: and placed by their authoritye, the Masse for one thauelyuge to eate vppe all, and bicause the people wyth the emptye Chalice, burned hys Preachers, to fyll their bellyes. Moyses commaũded such blasphemers of Gods name to be stoned: and yet they beare the name and title of Ministers in Christes church. If the Iewes deserued all these vengeaũces, because they vyld not buylde Gods house, what had thou, O Englande deserued, in this defacing and pulling it downe, and hast thus chaunged Gods house into a denne of theeues, and made it the Popes market place, to bye and sell Heauen, Hell, and Purgatorye,

to

to deceiue Christen soules, & deface the death and passion of our Sauiour Christ. Thou didst set vp Idoles to be worshypped, and sought helpe at stockes and stones: therefore how muche neede hast thou to pray vnto God that he would geue thee good Rulers, for thou must beleue as they doo, and if they loue not God, thou shalt not heare hym speake vnto thee by hys worde, and if they wyll not worshyppe God aryght, thou shalt not be suffered to do it if thou wold. Can anye people escape vnpunished, that thus mockes God? Or if Gods mercy were not vnspeakeable, could he haue holden his hands thus long but haue poured out hys vengeaunce and throw his thunderbolts in euery corner of thee, to destroy thee before these dayes? If thou wylt not glorify God in repenting, he wil glorifye hym selfe in destroyinge thee. Marke how manye daies God hath forborne to punish thee, and so many dayes haste thou had of his endlesse mercye, graunted thee to repent in: and if thou doo it not by tymes,

looke

looke not for the contrarye but thou shalt be made an example to ỹ whole worlde, a laughyng stocke to thy enemyes, a pray and slaue to al countries round about thee.

What can bee thoughte of those whych wyll euer folow that whych the Spyrite desires, but that they seeke their owne pleasure and profet wyth all diligence, whyche the Prophet cals here to runne to theyr owne houses: that is as much to say as with al their wit and power they doo satisfye their owne lustes, seeke their pleasures, hunt and gape for their owne profyte, to enryche themselues, buyld costly houses, and laye land to lande, and neuer thinke they haue inough. Would to God they whych preache Christ were not gilty in not buyldyng Gods house as they should, as well as others be. If it be taught of contencion, ambicion, or vayne glory, Paule sayth: hee is glad that Christ is preached, but woo be to hym that teaches for suche causes, and preaches not for pure loue and duty to hys Lord God, seeking

Al build theyr owne houses rather thē gods

Philip. i

kyng hys owne glory. Al Preachers
muste saye(bee their gyftes neuer so
great)not vnto vs Lord not vnto vs, Psal. 115
but to thy name geue all prayse and
glory. And al the hearers must saye:
we do not beleue the woord because
suche a man teaches it, but because
God spake it: for the authoritye of The
the Gospell hanges not on the mes- prayse is
senger whyche brynges it, but on Gods.
Gods maiesty whych sendes it. But
as Peter and John (when they had Actes. 3.
healed the blynde begger, & the peo-
ple maruayled) sayd: why do ye won
der as though we had done thys by
our own power and holines, so must
all Preachers say, wonder not at vs
but prayse God whose messengers
we be, and him whose spirit he hath
geuen to speake in vs. For it is not
we that speake, when we speake any
truth, but it is the holy spirit of god
that speakes in vs, whose instru-
mentes we be. Thus haue all partes
bene gyltye of not buyldyng Gods
house, the Lord for hys mercyes sake
forgeue vs all that whyche is paste,
and stirre vp our myndes to do oure
duties

dutyes more diligently from hence forth, that we may escape the plages whych folowe.

The text

10 ¶ Therefore the heauēs are shyt vp from gyuyng their dewe vpon you, and the earthe is closed from yeldyng theyr fruite.

11 And I wyl cal a drougth vpon the earth, and vpon the hils, vpon the wheate and vpon the new wynes vpon the oyle, and vppon whatsoeuer ꝑ earth bringeth forth, vpon man, and vpon beast, and vppon all the labour of your hands.

☞ Now folowes the other kind of perswadyng, whych the Prophet vses: that is of the great plages that hang ouer theyr heades, yf they dyd

continue in thys stubbornnes, and would not buyld Gods house. For although they had suffered great thynges, yet these were much greater whych were to come, and God woulde not holde hys hande vntyll they went earnestly about to buyld hys house, as they were commaunded. In the further verse he repeates the plages in other wordes whych he spake of before, and dothe more playnly tel the cause of al the scarcenes that was among them, and why of so great labour they had so lyttle fruite and encrease. Here we maye see howe necessarie it is often to repeate and beate in one lesson, because we be so dull to learne. And although manye be wearye to heare one thyng often, yet Saynte Paule sayth to the Philipians: I am not wearye, and it is profitable for you to repeate one thynge often. The heauens saythe he, haue bene locked vp from gyuyng anye dewe or rayne to you, and the earth hathe bene so hard and drye by that meanes, that no fruite coulde growe.

It is profitable to repeate one thynge often. Phili. iii

Mar-

Marueyle not if the earth be barren when moisture comes not from heauen, for nothyng can multiply here except it be blessed from heaue. And thys is true not onelye in worldlye thynges, but also in spirituall giftes of the soule, to teache vs to looke vp to heauen, and from thence to begge and looke for al goodnes from Gods handes. What hast thou (saith saynt Paule) whych thou haste not receyued of God? and saynt James saith: euery good gyft, and euerye perfytte gyft is from aboue, commyng from the father of lyght. For as the rayne and dewe from aboue watering the grounde makes it fruitfull, so the grace of the holye Ghoste commyng from God the father, styrres vp our myndes to all goodnes. Thus by outward blessinges God wil teache vs to looke vp to him for al goodnes. For as it is betwyxt the earthe and the cloudes, so is it betwyxt God & our hartes, both be vnfruitefull except they receyue blessyng from aboue. But it had bene amonge them now, as it was in the tyme of Achab when

Al good thynges frō heauen.

1. Cor. 4.

James. 1

when Iesabel did so persecute ꝑ true Prophets that they were compelled to hyde them selues in Caues, and Dennes of the earth, and Elias told the kyng that there shoulde bee no dewe nor rayne in all the countrye, but at hys woord whan he sayde it shoulde be (for God had geuen that priuilege to the Prophet to set furth hys doctrine) & it rayned not of three yeares and a halfe, nor was any dew but great hunger, famyn and scarcenes of al fruites in the country. So now when Gods house lay vnbuilded, the heauens dyd not water the earth, but great barrennes was of al thynges. Thys is one of the plages that God threatens to sende on all countries for contemning his word saying: I wyl make heauen as hard as brasse ouer your heades, that ye shall not wryng out of it a droppe of dew or rayne to comfort the earth, and I wyll make the earth as hard as yron, that it shall not geue her fruite: and so for false worshyppyng of God, all countries haue bene dyuers tymes thus punished.

Falſe religion wyll not let the heauens rayne, nor ꝑ earth be fruitfull. 3. King. 17. Ja. b. Deut. 28.

England hath had manye great drougthes & dearthes both in ẏ time of poperi & the gospel: but if ye mark it wel, you shal finde great diuersitie betwirt thē. In the dearthes vnder the Gospell it was not for want of things ẏ God did not send them plēteously, but through ẏ wickednes of mā which in so great plentye & blessings of god, made a nedeles dearth. For farmes wer raised that farmers might not foorthe to sel as they wer wont. Many things wer gottē into few mens handes, & they wold sel as thei list, & not as things wer worth, according to charity, being cōtent wꝫ a reasonable gaines. Corne was caried out of the realme, or sold through many handes or it came to the markets, and euery one would rayse the price, & haue som part of gaines, som would feede their Hogs with it, or els let it be foist in their barnes & eaten wꝫ Myse, rather then thei would bring it to ẏ market to pul downe ẏ price. Mē of honor & worship wer becom shepemasters & grasiers, tyllage was turned into pasture, & townes into

The diuersity of plages vnder the gospel & popery.

into graūges, & al not to make thigs
cheper, which might haue ben suffe-
red, but dearer, which was & is diue
lich. But since ꝑ Pope was restored,
ye haue had vnreasonable weather,
the earth hath not brought forth her
fruit, and straungers haue deuoured
much of ꝑ which ye had. Al your la-
tin processions & synging of gospels
vnder bushes, nor yet your Ora ꝑ no
bis could get you Gods blessynges,
but rather increased his anger. Whē
wer ye compelled to eate acornes for
bread, but in your poperye & fallyng
frō God? Whē was London full of
galowes to bring in straungers, but
in popery? Whē was Cales lost, but
in popery? Whē was Bullen gottē,
& the Scots vanquished so māfully,
as vnder the gospell? But this is the
greatest plage of al & lest regarded of
you, ꝑ the heauēly comfort of Gods
word was locked vp from you, & the
cōfortable dew of Gods fauour dyd
not fal on you, nor your erthli harts
could bring forth good fruit & workis
of repētāce. And so ꝑ curse was fulfil
led on you which is writtē: I wil sēd

a hunger into the earth, not a hun-
ger of bread, but a hunger to heare
Amos.viii. the woorde of God that ye shall go
frō the East vnto the West to heare
it, and shall not finde it. The good
men and true Prophetes of God fe-
lynge what a griefe it was to want
thys dewe of Gods woord, and seing
heauen locked vp from the plentiful
preachyng of the same, and despyrng
the comming of Christ and the com-
fortable promises of hys Gospel, cry
Esay.xlv. out: O ye heauens send downe your
dew from aboue, and let the cloudes
rayne ryghteousnes, let the earth
be opened & bring forth the sauiour.
But God be mercyful vnto vs, and
soften oure hartes, we are come to
suche a hardnes of harte, that those
thynges whyche good men most de-
sired, we most abhorre, & that Gos-
pell, whych they thought most hap-
pynes and treasure, we are weary of
it, and would not haue it.

The seconde verse the Hebreue
now reades thus: I haue called a
drought vpō the earth & the hils. &c.
and than it should be nothyng but a

repea-

repeatynge, or an exposition in mo wordes of that dearth and scarcenes that was among them, and so often spoken of before: but the Greeke whych I had rather folowe, reades thus: I wyll bryng the swoord vpon the earth and hyls. &c. If our Hebru bookes were wythoute poyntes as theyrs were whyche turned it into Greeke, these poyntes might be wel ioyned to, whych signifye so as the Greeke is, or els these pointes a litle chaunged, it may be so translated al so as the Greeke reades it. I thinke it better to be an encreasyng of the plage whyche God threatens them wyth all, to styrre them vp to thys buyldyng, rather then an often rehearsyng of these plages which wer past. And where he names here the hyls, if we reade it a drougth, as the Hebrue now poynted is, it is not so great plage or marvel to see the hyls barren & dry: but if with the Greeke we reade the swoorde, that is to say their enemies should come and vtterly destroy al, and they which fled to the hyls to saue them selues, should

Chorch drougth.
Chereb swoorde.

not escape, nor their castels & towers which thei had builded in the toppe of mountaines Huld defend them, it were more wonderful & wold stryke a greater feare into them, & stirre thē vp soner to buyld this house, ẏ they myght auoyde these great daungers ensuyng. Thus he would pull them from trustyng in their strong holdes on the mountaines, or els from that holynes whyche they put in those hyls wythin Ierusalem, where they thought no enemies could preuaile.

Moria. Sion.

In Ierusalem wer two hils Moria, on whych was buylded the temple, and Sion where was the kinges palace, vnto whyche bothe God had promised many blessinges, and therfore they might thynke them selues sure there. The City was compassed afore tyme about with 3. wals: within the innermost was the temple and the priestes lodgings, within the second wall wer the Leuites houses, ẏ kings palace, & the Vniuersity, houses of learnyng. 300. or mo, wythin the vttermost were the marchaunts & the people: & yet their enemyes w̄

the

the swoꝛd shuld destroi al these. There is no place so holy, as to defēd a wicked mā, noꝛ the place makes ꝑ man holy, but a good man makes euerye place whersoeuer he be holy. When Jeremy pꝛeached ꝑ god wold destroi the tẽple foꝛ ꝑ wickednes of ꝑ pꝛests the pꝛiests could not abide to heare ꝑ but cried out ꝑ temple of god, ꝑ temple of God, yet Jeremy sayd stylle he would do vnto ꝑ house as he did vnto Silo & destroy it. There is no creature of God so holy, but if man do abuse it, God wil geue both him & it to his enemies power, if they do not amend. God suffered his holy Arke, wherin were the tables wꝛytten wᵗ his own finger, & Aarōs rod & a pot ful of Manna wᵗ other reliquies, to be geuen into the Philistines hands foꝛ the wickednes of ꝑ people, & the pꝛiests which bare it Ophin & Phinees Elies sons. So likewise should these holi hils & al of thē be deuoured wᵗ the swoꝛd if they builded not this house of God. As long as they kept gods true religion, god defended thē & this temple after it was buylded,

No place so holy as to defende ꝑ wicked.

Jere. bii.

i King. iiii

but when they forsaked Gods word and religion, God dyd forsake them, and gaue theym into the handes of Antiochus whych defiled the Temple, set vp Idols in it, made a scoole of fence and Heathen learning of it, and kylled al those that woulde not folow hym. So was thys Prophecy and curse than fulfylled, and they destroyed: but specially when Titus and Uelpacian wyth the Romaynes destroyed it, according as Christ said there shoulde not be one stone lefte standyng vpon an other, so there should nothyng saue them, except they would not onelye buylde thys house, but also defend and maintain hys word and true religion. Those wyth all other lyke are wrytten for vs, to keepe vs in drewe feare and reuerence to God and hys word, least we sucker the lyke plages as they did for fallyng from hys holy word.

i. Mach. i.

Mat. xxiiii

But here let vs chiefelye marke the goodnes of God in thys and all hys other threatnynges: for he dothe not tell vs thys, because there is no remedy to escape it, but that in hea-

God threatens, ỳ we may auoid them.

ryng

eyng thys we shoulde repent and so escape it. All the threatnynges of God are to be vnderstand wyth this condicion, if ye do not repent and amend: as Jonas commyng vnto Ninive sayd: yet .xl. dayes and Ninive shall be destroyed: presupposyng if they dyd not aske mercye, but they asked it and escaped. Jeremy sayth, if thys people repent them of their euyll, I wyll repent also, saith God, of that euyll wheche I purposed to send vpon them. If God were dysposed to plage as often as he threatens, he would neuer geue warning nor tyme to repent in, nor promyse mercy to them that repent, but wold sodenly come and destroy wyth out all mercy. And where he workes al for our comfort, it were a double sorow, both to be punished and know it so certainly aforehand that it cannot be escaped: but he geues them & vs thys warnyng, that we myght turne, and by repentaunce obtayne mercye in tyme. God neuer sendes plage into the world, but he geues warnyng before it come, that they may

Goddes threatenynges haue in theym a condicion euer. Jonas. 3. Jere. 18.

God geues warnyng before he plages.

maye repent and escape as Amos
Amos. 3. sayth: the Lorde wyll doo nothyng,
but hee sheweth it first by hys Ser-
uauntes the Prophetes. Before he
drowned the worlde, he styred vp
Noe, whom Peter calles the eyghte
II. Pet. 2. Preacher of ryghteousnes, who as
he was making his Arke a hundreth
and twentye yeares, and tolde them
the anger of God towardes them for
their synnes that they might amend
and auoyde the daunger commynge
by repentaunce, so some laughed at
hym, and fewe cared for hym, and
therefore were all drowned saue
eyght persons. Lot preached in So-
Gene. 19. dom, & when they wold not amend,
fire frō heauen destroyed them. Be-
fore the destruction of Jerusalem by
Nabuchodonozer, God sent manye
Prophetes manye yeares to warne
them before hand, whose writynges
also we haue, as Esay, Jeremy, Osee
and before the last destruccion by the
Romaynes, Christ himself came, & al
so sent hys Apostles to teache repen-
taunce: but when all was in vayne,
then they vtterly perished. Haue not

we

we in Englande bere as diligently warned by our Preachers, & almost all in vayne? What shall we looke for then, but destruction, if wee amende not? Thus God of hys endles mercye neuer commeth sodenlye vpon vs, to destroye vs, but mercyfullye warnes vs that wee bee not taken in our synnes, and so perysshe, and euer hee stirres vppe the sluggyshe, eyther by hys spirite, woorde, ministers, or els his gentle correction to call for hys mercy.

And where he sayth: I wyll call a drought or the swoorde vpon the earthe. &c. thys kynde of speakynge is often vsed in the Scripture, and betokeneth nothyng but the power of God, that he is able to doo it so easelye, as to speake a woorde, or cal for it, and that as soone as he spake it, so soone it shoulde bee done, as whan one of vs commeth at an others callynge. God dothe all by hys woorde: and to saye a thynge, is to doo it wyth hym, as soone as he sayethe the woorde, so soone it is done wyth hym.

Callyng

As soone as God cals, all thynges obey

Say=

saying & doing are .2. diuers thynges wyth vs, and muche payne we take to doo a thing after it be spoken, but wyth God it is not so, but as the Psalme sayth: he spake, & al thynges were made, he commaunded, & they were created. Moyses speaketh more playnely in the making of the worlde and sayth: God said, let there be light made, & let there be made the sunne and starres, beastes and fyshes, and they were made straight wayes. So when God brought Nabuchodonozer to destroy Jerusalem & the countrye, he sayd he would call and hysse or whystle hym from the North, and he shoulde come, God called and he came. So al other thynges, drought, hunger, plage, sworde, do tarye and wayte for Gods callyng, and as sone as he whystles, they come straight, and nothyng dare or can withstand hys callyng, as Dauid sayth: fyre, hayle, snowe, yse, & tempestes which doo hys commaundement. Seyng therefore hys threatnyng is not to destroy, but to saue and bryng vs to repentaunce, let vs turne by tyme

Psa. 148

Genc. i.

Esay. 5.

that

that he be not weary of callyng, and delyre him not to order vs according to hys iustice, but after hys endlesse mercies: for els shall that be true of Salomon, I called, and ye refused, & therefore I wyll laughe at your destruction, sayth the Lord. Prone. 1.

And where God threatens to destroy wheate, wyne, oyle, all fruites of the earth, and labour of man, yea man himselfe and beast, for not buildyng hys house: Let vs consider the horryble fylthynes of thys synne especially in not buyldyng his house, that it wyll not let anye creature of God serue man, so longe as he thus displeases God. This sinne doth not onely stoppe the fruites of the earth but it flieth vp to heauen, and locks it vp, and so hardens the cloudes that no raine nor dew can be wrong out to moysten the ground wythall. Such is the iust iudgement of God, that where God of hys mercy made al things in heauen & earth, Sunne, Moone, Starres, Cattel, Fish, foule, corne, herbes and trees, to serue mā, (so that man would serue hym, reue-

The horrybines of thys sinne not to buyld Goddes house, is prooued by the plages.

rence

rence, feare and worshyp hym as hys onely Lord and God, maker and sauiour) so when he dyd disobey him & serued God of hys own deuisyng, or brake hys commaundementes, he should haue those creatures whyche God appointed to serue hym at the first, to disobey hym, to rebel against him, and as it were to auenge Gods quarel vpon that man which disobeied the lyuing God their Lord & master, and they would not wyllyngly serue him, which would not willingly serue and obey their God & kyng. When Adam was in Paradise, as long as he obeyed God, so long all creatures obeyed him, as appointed of God to be their Lord & ruler, as the Psalme sayth: thou hast made all thinges subiect vnder his fete, shepe and oxen, & al beastes of the fielde, birds of the ayre & fyshes of the sea, but so soone as he brake Gods commaūdemēt, & eate of the fruit which God forbad him, al things began to disobey him, & as it wer would auēge that disobedience done agaynst God their maker. The earth would not bring

Thogh synne no creature woulde willyngly serue man.

Psa. viii

bring forth her good fruit wyllingly but weedes, brambles & bryers, no kind of beastes would obey him, but warrd wilde & rebelled against him. The tokens of this iust punishment, remaines on vs to this day, & shal to the worldes ende, for the earth wyll bring forth no good fruit willingly, but w much labour, toyling, tilling, dunging, harowing, sowing. &c. as though it should say to man: I wyll not serue the, nor yet willingly geue thee any fruit at al. So neither horse Dog, Oxe, nor shepe, nor anye other liuing thing is tame at ꝑ first to obey man, but it must haue manye stripes or it wil be brought to any good order to serue him. And many beastes, as Lions, Beares, wolues, be so wild ꝑ they wil not serue mā at al, but stil remaine his continuall enemyes alwaies redy to deuour him. As oftē as we se any of these fierce beasts which are so cruel, we should remēber ꝑ first cause why thei wer so turned & be so fierce against vs, & we should then lament our syn which was the onelye cause of this so great a plage & chāge

The disobedience of creatures, should remember vs of our fall, and gods anger toward sin

God

God hath left them amongst vs to be our scolemasters, that when wee see and consider them to be so ready to take vengeaunce vpon vs for our disobedience to god, we shuld much more feare God hymselfe whych is a more tyghteous iudge, and bothe is able and wyll punyshe vs more greuous then they doo or can, yf we repent not and aske mercye by tyme. These cruell beastes are set before vs for exaples of greater thinges: that as we feare to fall into the dauuger of these rauenig beastes, so we shuld muche more feare to fal into the hãdes of the almightie and liuing God whose anger is a thousand times more greuous than the cruelnes of any beast. And it is not they onely in one creature or .ii. that they disdaine to serue vs willingly, but euery one as S. Paule sayth: The creature is subiect to vanitie not wyllingly but for hys cause which hath made it subiect vnder hope. Here we see that no creature wold serue vs willingly but for Godes cause who hath so pointed them to doo. So that of thẽ

selues

selues we can get no profite nor seruice of those that haue no lyke without much labour, and tawyng them by strength & violence whyche haue lyke, yet for the hope they hoth haue to be delyuered from thys seruice, for the tyme they doo obey hs according to Gods ordinaunce.

Also in the destruccion of these hys creatures that they shoulde not serue such euyll men, God declares hymselfe not onely to be the mighty Lord in making and creating them, but also a mercyful God in blessing them wyth fruitfull encrease whan hys people serued hym tyght, and also a ryghteous iudge in takyng thē away for our synnes, when they be not so plentyfull as they haue bene to vs. For as plenty of them is a token of hys merry and fauour, & that it is he onely which regardes, loues, feedes, noorysshes and increases the least creatures whych he hath made: in the takyng them away, or the baren vnfruitfulnes of them, is a signe of hys anger and displeasure. It is not as ye commonly say, S. Anto-

Gods maiesty is declared in hys creatures, and sayntes do not rule them.

nye saue my Dogge, Saynt Loy my horse, Saynt Blase my house, Saint Apollyn helpe in the tooth ache, S. Roche for the plage. &c. But he that made all saues all, guides all, rules all, feedes al, pleases all, and encreases all, and takes them from vs at his wyll and pleasure, as Iob saith: the Lord gaue it, the Lorde tooke it away. &c. These were lessons that the heathen people & we also might and should haue learned by the making and rulyng of the worlde, that God dyd rule all thynges, & because they dyd not, they were iustly punished. Shall then we Christian men thynke God to be weary of rulyng hys creatures, and put them to some comith saintes handes that are more able & wyllyng to rule them better then he can and wyll? If thys were true, saintes shuld be more merciful, able & wyllyng to helpe, then God himselfe, whych can do nothing but loue, & hates nothing that he made, but so to thynke, were most horrible blasphemy agaynst his maiesty, for he should be an euyl Lord & master, if he

Iob. i.

if he so lyghtlye regarded hys Seruauntes hys creatures that he wold put theym to other mens rulyng. God hath not left hymselfe without wytnesses, sayth the Sayut Luke, geuyng rayne and fruitfull tymes. As Acte. xiii. these woorkes were sufficient wytnesses to the Heathen of gods goodnes, and that he ruled all, and that their iuste condempnacion folowed if they dyd not beleue: So is vnseasonable weather, wyth takyng away hys fruites, iust tokens of hys anger for oure synnes. Therefore where wee haue the same woorkes sufficient witnesses vnto vs both of his anger and good wil, and also his wonderful woorkes in the scriptures to teach vs: what can we say for our selues, if we doo not woorshyp hym our onely God, seekyng helpe at his onely hand, in whom onelye it is to be found and receyued. God dothe not onelye make all thynges, but ruleth them also, accordynge to hys good wyll and pleasure: he is not wearye of well doyng, but guydes euen the leaste of hys creatures.

Psa.cxlvii. He makes grasse to growe on the hyls and herbes to serue men, he geueth meate to the cattel, and to the younge Rauens, yea, he feedes the birdes of the ayre, which worke not nor spynne, sowe, nor mowe, reape, nor cary into barnes. And briefly to speake, all thynges doth looke, saith Dauid, that thou shouldest geue thē meate in due season, if thou open thy hand and fede them, they are ful of goodnes, but if thou withdrawe thy hand, they fall, vade awaye, perysh, and turne into earth, where of they were made. Thus muste all wheate, wyne, oyle, fruytes of the earthe, and beastes perysh for the synne of man, and not buyldynge Gods house, but they prosper and increase to them whyche loue hym, mayntayne hys true religion, and feare hym.

Psal.cxlv. and.ciiii.

The two last wordes where he sayth: Man and all handye labour shall be destroyed also, they be more notable in the Hebrue, then can bee well expressed in one word in Englysh. For where the Hebrue hath di-

uers

yers wordes to signifye a man, as Isch, & those be noblemen, Aenosch, & they be so called of their sorowes and infirmities they bee subiect to. Here is wrytten Adam, whych betokens the common sorte of people. The worde that here signifyeth labour, betokens not euerye kynde of labour, as that whych is easye or for pleasure, but it signifies that labour whych the poore man doth vntyl he be weatye, euen the vyleſt and sorcſt drudgyng labour. By the whych both we are taught, that God wold not spare the simpleſt and baſeſt man lyuynge, but as they had synned in not buyldyng hys house, so shoulde they perishe, leaſt they should thinke or saye: we dyd not thys faulte, but our Rulers, or we were not able ta take it in hand, or if they had begon we would haue folowed, or such like fonde excuſes. God requires hys house to be buylded, hys woord and religion to be kept and maintayned as well of the loweſt as the hyghest, and they whych do not, shall not escape vnpuniſhed. Therefore wycked

Isch.
Aenosch.
Adam.
None is excuſed from buil ding gods house.

is that saying vnder persecucion, let the Preacher stand to it, what doth it belong to me? Man hath thys generall name geuen hym to be called Adam of an other Hebrue woorde that signifieth the earthe *Adama*, which woord was placed aforе whē he sayd he would destroy al that the earth bryngeth foorthe, and in latine *homo*. Man is also called *homo ex humo* which allusion & likence in woordes, we cannot well speake in Englysh, but it is as much to say: Man is called earth, because he is made of earth as Ieremy sayth: Earth, earth, earth heare the woorde of the Lorde. And Abraham talkyng wyth the Aungel of God, and demaundynge diuers questions sayd: let not my Lorde be greued if I yet once agayne aske my Lord, seyng I am earth and asshes.

homo.

Ierc. xxii.

Gene. 18.

It is profitable to remember whereof we be.

Thys should put vs in remembrance that as ofte as we heare thys name Adam, that we are earth & asshes, & are come of the synfull sede of Adam our first father, who was made of ẏ earth, & for breaking Gods cōmaundement returned into earth agayne

from

from whence he came, as we shall at at our appointed time. If this were well considered, it would make our proude Peacockes feathers to fall, when wee remember from whence wee come, and whyther wee shall, and howe we bee not able to thynke of oure selues a good thought, but that all our goodnes is geuen vs of God, and vnto hym we bee traytours and theeues, if we be proude of his gyftes, and geue not him worthye thankes for them, but take the prayse to our selues. Thus by degrees doth God encrease hys plages, and threatenyng, not destroying vs at the first, but by laying on vs one litle rodde at the first, he biddeth and warneth vs to beware of the next, for that wyll be greater yf we amende not, thys he dothe by hys other Prophetes also. In Osee he compares hym selfe to the mothe and Lyon in punyshyng: for as the Mothe dothe not eate vppe clothes hastelye, but by leasure, and by lyttle and lyttle, but the Lyon deuoureth vppe all at once: Osee.v.

So sayth God, I wyll be no more onely as a mothe in clothes in punishyng you so gentlye and by leasure (for by that gentle kynde of punishyng ye waxe worse and worse) but I wyl come now as a Lion and destroy you quickly, for ye abuse my gentlenes, and I can not holde my handes any longer beside you. Lord soften our harde hartes, that where we be gilty in the same fault of negligent buyldyng thy house, we maye heare and feare those great threatenynges towardes vs, we may dread thee and obtayne mercy for our syns past, and here after be more diligent to serue thee.

The text. 12 ¶ Then Zerobabel the Sonne of Salathiel, and Josua the Sonne of Jehozadac the hygh Priest, and all the remnaunt of the people gaue eare vnto the voyce of the Lord their God, and vnto the

wordes of Aggeus the Prophet, in as much that the Lord their God sent hym: and the people were afraid in the sight of God

13 And Aggeus the messenger of the Lorde, sayde in the messages of the Lord to the people saying: I am wyth you saith the Lord. Angell.

Hitherto from the beginning hath bene nothyng but chyding and threatnyng for their great negligēce in buyldyng Gods house: nowe followes the profite and commodity that came by suche a sharpe kynde of rebukyng. They began to geue eare vnto it, marke it, and were afrayde to heare and consider those plages which yet hanged ouer their heads, they beleued those sayinges to bee true which Aggeus sayd vnto them, and they feared God. This is the ordinary

ordinarye waye that God vseth to teache by, & which the scripture sets before vs to learne to beleue in God and feare hym. First, to rebuke sinne and declare the anger of God towardes synners, and preache repentaunce as Iohn Baptist & our Sauiour Christ began to preach: repent the kyngdome of God is at hande.

Math. 3.

Roma. x

Fayth cōmeth by hearing, sayth S. Paule, and hearing by the woord of God, therefore he that wyll beleue, & haue his faith encreased, muste be diligent in the scriptures, to heare sermons, & marke what God sayth vnto vs there. What maruayle is it if the Papistes haue so litle faith, seeing they reade not the scripture, and hold opinio that it is not necessary, yea, not to be suffered that the scripture should be much read or taught but the Popes lawes, customes and decrees. The whole scripture hath these .ii. chiefe partes into ỹ which it is deuided, the law & the gospel: the law contaynes properly the setting forth of sinne, threatninges, curses, Gods anger toward sinne, remorse

Law.

Gospell.

of

of conscience for ẏ same, damnation, hel, despaire: the gospel containes cō fort, hope, forgeuenesse, mercyes in Christ, heauen, saluacion, agrement with god. Thus teaches s. Paule saying: the law workes anger, wyth in a man in cōscience towardes himself for displeasing his Lord God, & also declares what is sinne, & the anger & iust iudgement of God for sinne. By the law comes ẏ knowledge of syn. Agayne he sayth: I had not knowen coueting, lustyng, & desiring for any vnlawfull thing to haue bene synne except the law had sayde, ẏ shalt not lust nor couet. The gospel is ẏ power of God to saue all ẏ beleue in Christ whych saith: come to me all ye that labour & are laden, & I wyl refreshe you, & thus God loued the worlde that hee gaue hys onelye begotten sonne. &c. with many suche like promises, as if anye man synne we haue an aduocate w̄ the father &c. this profit came here to this people, by preaching the law of God, & threatnings vnto them, that they which were afore so forgetfull of theyr dutyes,

Rom. 4.
Rom. iii.
Rom. vii
Roma. i
Mat. xi.
John. 3.
i. Joh. ii.

now

nowe hearynge the great anger and vengeaunce of God that hanged ouer their heades ready to fal on thē, it styred them vp to doo their dutyes and feare God. Thus maye we heare see the fonde and tender eares of them whych would not heare nor haue the law preached, but al together the sweete comfortable promyses and mercies in Christe, nor can not abide the anger of God, and iust iudgement for synne to be taught, saying: it bringes a man into dyspaire, and that it is not nowe in the tyme of grace mete to be preached.

A man as he is made of body and soule, so hath he the law geuen him, to beate downe the lustes of the flesshe and keepe hym in due feare to hys Lord and God: and least the soule shoulde despaire when it considers the greatnes of the synne whych the flesshe and mynde drawes him to, he hath the comfort of Christ offered vnto hym in the Gospel. So least we be proude and forget God we haue the lawe geuen to set before vs the ryghtousnesse of those

Law.

Gospell.

things

thynges whych God requires of vs. The law is good and holy, and our weake vnablenes to fulfyl the same, and the ryghteous sentence of death and Gods anger pronounced vpon all that fulfil not the same law. But least we shoulde despayre, we haue the vnspeakable mercies of God offered vnto vs in hys Sonne, whych by hys death hath conquered death, and payed the full price for the syns of the whole world. He byddeth vs when we feele our owne weakenes and vnablenes to fulfyll hys law, to come vnto hym, aske helpe and mercye at hys handes, and doubte not thereof but it shall be graunted. For as wee see in iudgementes here amongst vs, there is a royall seate set where the iudge sytte, he that is accused standes at the barre, holdes vp hys hande, heares hys enditement redde, wytnes is brought in agaynst hym, and he iustlye condempned to death: so we shall see Iesus Christe the ryghteous iudge of the worlde, that wyll not be brybed, syt in hys seate of maiesty at the last daye, and all

Roma. 7

Gala. iii

all the companye of Aungels about him, and we shall stand at the barre as accused and endyghted for breakynge that ryghteous lawe of hys woorde, the deuyll which entised vs so to doo, shall beare wytnes that to be true, yea and our own conscience also, the feare of that fearefull sen-

Math. 25. tence (go ye cursed into euerlastyng fire whyche is prepared for the deuil and his Aungels) shall make vs to tremble. And of mercy there is no hope at all, excepte we doo as we reade of a woman, whiche when she stoode before Alexander the great, and was condempned, she sayde: I appeale from thee O kyng. Alexander wonderynge at her sayde: thou art a madde woman, doest thou not knowe that euerye appellation is from a lower iudge to a hygher, but who is aboue me? Then sayd she: I knowe thee to be aboue thy lawes, and that thou maye geue pardon, and therefore I appeale from iustice to mercye, and for my faultes desire pardon. So wee when wee looke into the ryghteous lawe of

Gods

Gods woorde, and see hym ready to condemne vs, & our conscience witnes that wee haue deserued deathe: wee muste appeale from iustice and our deserupynges, vnto his pardon and forgeuenes, and bothe call and truste to bee partakers of that saluacion whyche hee hathe purchased and offered to the whole worlde. Hys mercyes doo passe all oure myseryes, as farre as God is greater then man, and hys pardon can forgeue all that call on hym.

This is not to be lightly considered that it is sayde: they hearde the voice of the Lord their God, and the woordes of Aggeus the Prophet. What neded both to haue ben written, seyng they were both one? for the woordes of Aggeus wer the same that the Lorde badde hym speake, as he hath sayde dyuers tymes before. Here in thys exaumple wee shall learne twoo good lessons, one for the Preacher, and an other for the Hearer. The Preacher muste not bee afrayde to rebuke synne, in all sortes and degrees of men,

Synne must be rebuked in all estates.

as here Aggeus dyd rebuke both Zerubabel the chiefe ciuil Ruler in the common wealth, and Iosua the hye Priest and chiefe in religion, and also the whole people beside, & threatens the plages indifferently to all wyth out any flatterey or respect of person. So doo al the Prophetes, as Esay, cals the Rulers felowes wyth theeues, and prynces of Sodom and Gomorrha, because they folowed their wyckednes. And when Achab a kyng asked Elias whether it was he that troubled all the country (because it was so longe a drought, for the space of three yeares and a halfe wythout any rayne or dewe) he answered the kyng boldlye and sayde: nay, it is thou and thy fathers house that hast pulled thys rightous plage vpon thee and thy whole Realme. Where all haue synned, all must be rebuked, for as God a moste ryghteous Iudge wyll punysh all synne, so muste hys Preachers indifferentlye warne and rebuke all sortes of synners, or els God wyll require their bloud at their handes if they perysh wyth

Esay.i.

3. Kin.17

Ezech.3.

wythout their warnyng as Ezechiell sayth. The Hearer must not dysdayne to learne of the symplest preacher that he heareth, as Iosua the hygh Priest here doth not dysdayne to heare the rebukyng of Aggeus beyng but a poore Leuite and a simple man in comparison of hym, no nor yet zerubabell the chiefe Ruler and borne of the stock of Iuda the kings stocke, dysdaynes hym. If a Preacher should rebuke the Pope, a Cardinall, an Archbyshop or Byshop, a Doctour, or a babler in diuinitie, woulde they not dysdayne to heare suche symple men? Would they not say as hath bene sayd of late to many when they wer examined before Annas and Cayphas: becomes it the to speake thus to my Lord Byshop? art thou wyser or better learned then he? Shal he become thy scoler? Was not the lyke sayde to our Sauiour Christ: doest thou answer the hyghe Byshop so? What woulde the Pope or Cardinall say if a mā should threaten such vengeance of God towards hym as Aggeus doth here? Paule

Dysdayne not to heare and learne of ỳ symplest

Ioh. xviii.

the ſecond Pope of that name when he had wrongfullye taken landes and offices from dyuers, and caſt them all in pryſon and woulde not heare anye Suters ſpeake for them. At lengthe by muche a doo whan Platina hym ſelfe came to hym, and coulde get no helpe, at the laſte hee required of thys Pope that he myghte bee hearde and iudged by hys owne law. Then the Pope lookynge cruellye on hym ſayde: what telleſt thou mee of the lawe? dorſt thou not knowe that what ſo euer I ſaye, is law? Am not I Saint Peters Vicar, and all lawes are wyth in me breſt, and I can not erre what ſo euer I ſaye? Am I not Pope, and maye diſanull the decrees of my predeceſſours and doo what me luſte? Thus it ſhall bee, thus I am determined. Thus ſpeake holye Popes when ſimple men aſke their ryght, or tell them of anye faultes, theyr proude ſtomackes can not abyde to be rebuked of any man.

Was not thys comō alſo in England in the Papiſtes mouthes when

the

the Gospell was preached, to defate the truth: Who are your preachers nowe, but younge men, vnlearned and not skylled in the Doctours? And who teaches the other old learnyng, but my Lorde Bysshoppe, master Doctour, auncient Bachelers in diuinitye, and prouc it by the auncient writers. These are gay glorious woordes in deede if they hadde bene true: but although younge men dyd teache, yet they? doctrine was moste wholesome and approoued by the Scriptures and all good writers, whych is most to Gods glory, that opened the mouthes of ponglynges to confounde the dotynge of olde fooles. Symple men confirmed with Papistes
they? bloude and constant deathes, chaunge
that whyche before bothe Mayster wyth the
Doctour and my Lorde Bysshoppe woride,
also allowed and taught wyth
mouthe and handes subscrybynge,
vntyll contrarye Rulers arose, but
than for flatterye and their bellye,
they destroyed the same wyth all
they? myghte and power that they
taught before.

So whan and how often so euer the worlde shall chaunge, as men wythout conscience, they wyll be readye to doo the lyke, and make a face as though they beleued the same to be true: but not one of theym wyll aduenture hys bodye to be burned for the dirty dregges of poperye, and yet are they not ashamed to teache and mayntayne the same wyth fyre and swoorde, so long as the worlde is on their syde. There is scarce a more certayne argument of an obstinate Papist, then to looke how symple a man he is that preaches, & not to beleue hys doctryne for the symplenes of the man, nor to looke at the thynge whych he teaches how true it is and spoken by God. Let all Christians heare and be content wyth Christes holy woorde, as most and onely sufficient doctryne to saue our soules, & dysdayne none that brynges it, be he neuer so symple. Saynt Paule saith: Christ dyed for our synnes, and rose for our ryghteousnes, and wher this is one of the greatest treasures that we haue by Christ, to be made ryghteous

The elder muste not dysdain to learne and heare hys fault of ỹ yonger.

Rom. 4.

trous by hym, marke who were the
first Preachers of it. Mary Magda-
lene and the other women, whyche
went earelye in the morynge wyth
oyntmentes to the Sepulchre, they
see Christ first of all other after hys
resurrection, and were sent to teache
it to the Apostles and Peter. Should
we not beleue thys resurrection be-
cause that women taught it first? A-
pollo a myghtye learned man in the
Scriptures, submitted hym selfe to
be further taught in true religion of
Priscilla and Aquila a symple man
and hys wyfe. Timothy and John
the Euangelist were both very yong
when they were called to bee Prea-
chers. Peter the elder Apostle is con-
tent to be rebuked of Paul his yon-
ger. Judith that good woman cor-
rected the Elders, Priestes and Rulers
in Bethulia, mistrusting Gods helpe
and prouidence for them, when they
would yelde vp the Citye. Dauid a
man accordyng to Gods owne hart,
heares most wyllyngly the Prophet
Nathan rebuke hym, who was of
muche lesse estimacion then he. And

Luke. 24.

Acte. xviii

1. Tim. iiii.

Galath. ii.

Judith. 8.

ii. Reg. xii

4. Reg. 20

kyng Ezechias heareth Esay rebuke hym of hys faultes. These and suche other examples be wrytten to teach vs, that the elder in what authority so euer he be, or by what name so euer he be called, shoulde wyllyng-lye suffer the iust rebuke of the yonger, lyngyng the woorde of God for hym.

Further where hee addes thys twyse, saying: the Lorde their God, the Lord their God, it is verye comfortable for all synners that haue long lyen in synne, that they should not despaire of Gods mercye, but spedely turne by repentaunce. For the long suffering of God is farre aboue our desertes, and had suffered thys people thus longe to lye in syn and yet had not cast them of: but doth vouchesafe to send his prophet to them to rebuke them & stir them vp to their duties, callyng hym selfe their God which had forgotten and forgeuen all their former dysobedience, who nowe was and woulde continue their good, gracious and mercyfull Lord and God styll. Who

Mercye is ready to al repentant.

can

can despaire to obtayne grace and pardone for all hys great offences, seyng set before him the louing gentlenes of oure good God and mayster, whyche offereth vndesired hys mercyes so plentifully, to so harde a harted and dysobedient people, hys free pardon a pena et culpa, from al payne due to synne or the gylt therof, whych also calles hym selfe their God, and by continuall earnest cryinge of thys hys Prophete awakes theym oute of thys deade sleepe of synne, where in they hadde lyen so long, and left hys house vnbuylded. It is commonlye sayde (sayth Jeremye) if a man put awaye hys wyfe for adulterye, wyll hee take her again? yet thou sayethe God to hys people, although thou hast played the harlot wyth many hoores, yet turne vnto me, and I wyll receyue thee again sayethe the Lorde thy God. O merciefull Lorde prayed bee thy holye name for thy gentle offers, and tyberall promyses offered vnto vs in thy Sonne Christe Jesu our Lorde. Jerem.iii. Reuela.iii

Thou ſtandeſt at the dooze of our cō ſcience knocking to be let in, offering thy ſelfe to dwell wyth vs yf wee would receyue thee. Thet is no time ſo long that a man hath runne from God in, noz any tyme ſo ſhozt to aſke forgeuenes, but if he wil turne, God is ready to forgeue hym. The Gentiles had lyen in ſynne aboue foure thouſand yeares from the beginning of the worlde to the deathe of Chriſt, wythout any true teaching oz knowledge of God, and yet whan they receyued the Goſpell by the preaching of the Appoſtles, they were moſt gently receyued of Chriſte into the nomber of hys people. The theefe hanging on Chriſtes ryght hand on the croſſe aſkyng mercy in the houre of death, obtayned it. So that neyther the greatnes of ſynne, noz the long tyme that man hath continued in it, noz the ſhoztnes of tyme to aſke forgeuenes in, can ſtoppe the great vnſpeakeable mercyes of God to pardon the ſynnes of the whole worlde. Why ſhoulde wee than miſtruſt the goodnes of our God, ſeyng he is the maker

ker of the same lawe, whereby iuse shall be iudged, and also able to dispence wyth all, and pardon the brekers of the same lawe, if he wyl: who also shall be Iudge and Executer of the same law as pleases hym.

But that the people should rather beleue hys wourd, he sayth the Lord their God sent him, no straūge God, but the mightye God of hostes, and the lyuing God of Israel, nor he ran not before he was sent, but sobetlye looked for the callyng of God, and then dyd hys message saythfullye. Thys is an example for all Ministers to folow, that they do not wyth bribery or flattery thrust themselues into any office, but paciētly tary the calling of the Lord their God which can and wyll call them at such tyme as he iudges them necessary to serue hym. Who would be so bolde to bye a Benefice, or flatter for a Bysshoprycke, if he did thinke them to be offices in Gods house, and that they must make a count to God for hys people. He ꝓ comes before he be sent for, oftentymes comes before he be welcome,

Ministers muste not thrust themselues in office.

welcome, and he that climbes in at the wyndow is a theefe, for the doore is made to come in by. But because these men seeke not the profit of the flocke, but to fyll their bellyes, they care not howe they come by it, so they maye haue it, and thynke they haue done god good seruice, and the people wel content when they teach them neuer a woorde of Scripture but haue said Masse, made coniured water, or song an Antiphone of our Lady. If they had thys true stedfast opinion of God as they ought to haue, that he were a louynge father to hys house hold, and a wyse maister that could and wouldeset wyse Stuardes ouer hys house, and that whosoeuer presumed to take any office in hys house uncalled, were a theefe, and shoulde be sharpelye punyshed: A man could not hire them for money, to take anye cure of teachyng Gods people vntyl they were inwardlye moued of God to doo it for loue to the people, & not for their owne gayne. They woulde also prouide to be ordinarely called by man

least

leaſt he whych ſhould teache and ſee others keepe good order, ſhoulde be proued the firſte breaker of all good lawes and orders. If a ſtraunger ſhould violentlye thruſt in hym ſelfe to be the Shepeheard of thy ſhepe, thou wouldeſt aſke hym who ſent for hym, what hee had to doo there, and thou wouldeſt rather thynke hym to be a theefe and a murtherer of thy Shepe, then a truſty ſeruaunt: So ſurelye if thou come to take charge of Gods people, before he inwardlye moue thy conſcience to pitye hys people, and outwardlye by order call and place thee where he thynkes good, he wyll iudge thee a theefe, a Woulfe, a deuourer, and not a feeder.

After they heard that the woorde of God was ſent vnto them by Aggeus, and had wayed and conſidered diligently how true his ſayings were, that ſo manye yeares they hadde ſuffered ſo greate plages, they beganne to feare and beleue that the threatenynges followynge woulde alſo proone true:

and

and than they humbled them selues in the sight of God and were afrayd in dede. Thys profit had they by hearyng the woorde of God, that they knowledged their owne sinnes, that they had offended the gracious goodnes and maiesty of God in not regardyng hys house so many yeares, and for feare than they began to take in hand againe that woorke wherwith they were so straitly charged. Thus fayth comes by hearyng the woorde of God, and by hearyng and geuyng eare to hys threatnynges, our slowe and sluggyth dulnes is raysed vp to take in hand Gods worke and build hys house. How necessarye feare is,
Psal. iii. Dauid teaches saying: feare of the Lord is the begynnyng of wisdome. So nowe when they feared these threatnynges, they waxed wyse, and turned to the Lorde. Truth it is that the anger of God is not alwayes to be taught, and that it brynges not a man to perfection, for Dauid calleth the feare of the God but the begynnyng of wysedome, and not the perfection thereof, and Saynte John

sayth

sayth: perfect charity castes out feare. 1. Joh. 4
But yet it is the ordinarye waye to
pull downe proud stomackes, and to The law
bring them to know their own vile is to bee
nes, and it also stirres vp slouthful preched.
myndes to bee more diligent to doo
their duties. Saynt Paule sayth, the Gala. iii
lawe is a Scoolemaster to bring vs
to Christ, that where we see our sel-
ues iustlye condempned by Gods
rygheteous lawe, and that we be not
able to stand in iudgemēt with him, Job. ix.
nor aunswer one thynge for a thou-
sand that shall be layde agaynste vs:
we should run to Christ for pardon,
confessyng our faults and aske mer-
cye. Thus they had the ryght vse of
the law, not bryngyng them to dys-
payre wyth al these threatenynges,
but comforting them to go to God
and confesse their synnes, and hope
for mercy in Christ. Saynt Augustin Feare
compares feare to the bristel which goeth be
is on ỹ shomakers thrid, for ỹ bristle fore, and
goeth thorow the hole first, but it loue fo-
drawes along and a strong thred af- lowes.
ter it: so the feare of gods vengeaūce
first goeth before, & throwes downe

a man

a man in hys owne sight, and then
folowyth the long thred of Godes
mercies in Christe offered to the ho-
ly worde. The scripture teaches two
sortes of feare: The one whiche is
Godly whē we feare our God with
loue and reuerence and would not
displease him for the loue we beare
him, and this remaynes for euer, as
Psa. xix. 2. Feare for loue, & feare to escape payne.
Dauid sayes. The holy feare of the
Lord continues for euer. An other
kinde of feare is, not to doo wel for
the loue of god and goodnes it selfe:
but that we may escape punishment
as the theefe will not steale, not for
loue of ani righteousnes or reuerēce
to God, but to escape the galowes.
Thys is that feare whiche can not
stād with perfect charite, but is cast
out. Feare in a mans mynde is like
to the thunder in the ayer: For as
Feare is lyke the thūder.
when the ayer is couered with clou-
des, the sunne darkened, tempestes
begyn to arise, lightninges and fyre
flye from heauen, Rumblynge and
noyse is in the ayer, the Cloudes
burstes, & the thunder cracke comes
than the rayne falles, and straight

folowes

folowes Sunne shine and fayr weather. So when a man for feare of his sinnes, in concience lyes flatte down in the sight of God confessing his sinne as one oppressed with the burden and vilenes thereof, complaynes to God, accuses hym selfe, grones, sobbes, and syghes lyke the thunder cracke, dare not looke vp towardes heauen for his wickednes but condemes hym selfe. At the last, burstes out on weping, and the teares like raine droppes come trickling down his chekes, straight waies folowes quietnes of minde, God offers him pardon & cleerence of conscience, with wondering and praysyng the vnspeakeable goodnes of God for his mercies & cõfort in christ his son offred to such a troubled concience.

In ỹ latter verse is first declared the worthines, authority, hie tytle & rule geuen to ỹ preachers, for the cõmẽdaciõ of theyr office. Aggeus here is called the Aungel of the Lorde as some in Englishe doo translate it, or the Messenger, or Emballadour, which signifies al one thing vnto vs

So

So these names wyth suche lyke are geuen to Preachers in the scripture to set forth the hyghnes of their vocacion and authoritye that God calleth them to. The worldly wise men considering the decay of the liuings of Byshops and Priestes, and that they be not so muche estemed and as wealthye as when they were loyteryng, lordly, vnpreachyng Prelates, and ruled all, woulde saye: Shall I make my sonne a Minister, & when I haue spent al that I haue on him, he shall neyther be able to helpe my other chyldren, nor yet scarce able to lyue hymselfe, but shal be disdayned of all sortes of men, and if he preach the truth, he shall be in ieopardye of hys lyfe. Or shall I mary my doughter to a Priest? wyth suche lyke vncomely sayinges, nay I trowe not, there is more profyte by the lawe or phisick, yea if he be but a penclarke an Auditour or Deceyuer, I wyll prouide for hym better anye of these waies. The goodes of the church are the goodes of the poore, wo therfore be to them that robbe the churche so

Worldlines decaies the ministery.

by

by imprópriacions, that neyther the Minister nor the poore can be relieued. The necessary foode of the preacher is geuen to ydle bellyes. These worldlynges declare them selues to desire nothyng but worldly wealth, in thus doyng, or so saying. But yf they marke thys and other places of the scriptures, and would haue their chyldren made worshyppfull, they shall fynde mo worshyppfull names geuen to the preachynge Minister, then to any one sorte of men. The noblest creatures that God hath made, be the heauenly Spirites and Aungels whyche be alwayes in heauen most happy for the continuall beholdyng of hys glory, and for their office sake are chosen and called Aungels, because they be sent on his message, and doo most wyllynglye go at hys commaundement. Thys worde Aungell. Aungell betokens not the substance of the creature, but the office, and is a Greeke woorde signifying a Messenger, or Embassadour, and thys name Aungell was commonly vsed to be geuen to these heauenly Mes-

sengers whom God sendes his mes-
sage from hys holy place of maiesty,
as Gabriell the Aungell was sent
to the virgin Mary, and other to Jo
seph, Daniel, Moises. &c. This name
Preachers be Angels is also geuen to the Preachers for
the heauenly comfort that they doo
bryng to man from God, whose mes
Reue. i. ii. sengers they be. In the reuelacion
Saint John writes to the seuen an-
gels that is to say to the seuen Mi-
nisters of the seuen congregacions or
churches in Asia. John Baptist was
Marke. i. called the Aungel of the Lord or em
balladour sent to prepare his wayes.
And whom do kinges vse to send em
balladours, but such as be faythfull
and truslye, whom they loue, and to
whom they dare commit secrete and
waighty matters vnto? What can
be more worshipful, then to be gods
Embasladour, & in such trust wyth
hym, that God wyll vouchesafe to
send hym on his message: Saynte
Ephes. vi, Paule desires the Ephesians to pray
for hym, that he myght haue vt-
terannce geuen hym to speake and
preache the Gospell freelye, for the

which

whyche he was sent Embassadour,
2. Corinthians. 5. he sayethe hys Embassage stoode chiefelye in thys poynte to reconsile vs to God. Is not the Stuardes office an hyghe office, and of greatest credite in great mens houses, and at their commaundement and appoyntynge all thynges bee done? They prouide and geue all in their Maysters house, meate in due season. &c. Saynt Paule therefore saithe: let a man thynke thus of vs that we bee the Seruauntes of God and Stuardes of hys secrete misteries, which be meate for our soules. Saynt Mathewe in a parable calles the Preachers stuardes apoynted ouer Gods house, to geue their felow seruantes meate in due season. Saynt Marke calleth them Porters in Goddes house, hauyng in commaundement to watche that no theeues nor vnrulye persones come in to trouble the house.

Stuardes

1. Cor. i. iiii

Math. 24.

Mark. xiii

Porters.

They bee called the lyghte of the world to leade other the right way, they be the salt of ye earth to season vs

Lyght.

Salt.

Math. v.

Watchmē
Dogges.
Esay. lvi.

that by corruption we doo not smell euyll before God, they be watchmen to geue warnynge when ennemyes come. They be Dogges to barke and awake vs out of oure deadlye sleepe when we forget God. They be the mouth of God, that where we were not able to stand in the syght of God if hee shoulde speake vnto vs in hys glorious Maiesty, he dothe vouchesafe to speake vnto vs by the mouthe of hys Minister beyng a man as we be, & whom we should beleue to be sent from God as long as he teaches Christ and hys woord. These names of trust & credite are geuen to Preachers for the commendacion and settyng foorthe of their office, whyche they beare in Gods house, and that they should not thynke it a vyle, but a most worshypfull roume. And to make them more regarded, the Lord counts those iniuries done to hymselfe, whyche be done to hys Preachers saying: he that despyses you,

Mathew.

despyses me, and in what towne soeuer ye come, if they wyll not receyue you, shake the dust of your

feete,

lete, and it shal beare witnes agaynst them in the daye of iudgement.

And because he ioynes to the nexte saying: In the messages of the Lorde: it doth vs to weete, the faithfulnes of thys Prophet in hys dutye that he spekes nothing but ỳ wordes of the Lorde trulye, which sent hym, which rule all true preachers should folow. But of this is inough spoken in the verses before.

Nowe folowes the glad tithinges of the gospell to comforte thys people wyth all after the great threateninges of God which the Prophet here pronounced in ỳ former verses. For as god worckes in his creatures, ỳ after wynter comes sõmer, ỳ after a stormie fayer weather: So in the spiritual doctrine of our soules, fyrst he teaches repentaũce, preaches the law threatens vengeaunce for sinne, castes downe man in his own syght, and lettes hym looke euen into hell wt feare of conscience for his dysobedience, but afterwardes he comforts hym, rayses hym vp, and heales him, that thys bee founde true that is

Math. ix. The law is firste to be taught and then the gospel.

sayd of our Sauiour Christ: I came not to cal the righteous, but synners to repentaunce, and they that bee whole neede not the Phisicion, but the sycke. All the Prophetes vse the same trade in teachyng, as Esaye in hys firste chapter calleth the Jewes woorse then Beastes, for the Ore would know hys Mayster, and the Asse hys Maisters manger, but they woulde not knowe theyr God. And the Rulers he calles the Prynces of Sodome, and felowes wyth theues. Jonas also in the begynnyng of hys prophecy sayth: within .xl. daies Ninive shall be destroyed. Sophonies firste woordes be that God wyll destroy man, beast, foule, corne, & fruit of the earth, but afterwardes euerye one of them prophecies of Christ, promises blessyng from God, wyth encrease of all wealthe and goodnes. Lykewyse John baptiste began hys preachyng: repent for the kingdome of heauen is at hand. And our sauiour Christ began his preaching with the selfe same woordes. Peter in hys firste sermon after they receyued the

Math. iii.

holy

holye Ghoste, rebuked the Iewes sharpelye for crucifyinge Christe the geuer of lyfe, and for askyng Barabas a murtherer to be delyuered vnto theym: but when their conscience prycked them, they asked what they shoulde doo, and he comforteth them, byddes them repent, and bee baptised euerye one of theym in the name of Christe. So here, after the sharpe preachynge of the lawe, and threatnynge of Gods plages, foloweth the swete comfort of the Gospel, for he sayth: I am with you saith the Lorde, as though he shoulde say, let nothyng greeue you, neyther the greatnes of the synne that ye haue bene so negligent in forgetteyng the buyldyng of thys house so long, nor the great coste as thoughe ye were not able to beare and perfourme it, nor bee not afrayde of the kynges officers whyche stopped you, for I am wyth you (sayethe the Lorde) whose power they can not withstande, whose mercye passeth your myserye, and who can pardone and forgeue more than you can synne, Acres. iii.

and who shall bee iudge of your doynges, and am able to forgeue all thynges trespassed agaynste me. All the ryches of the earth is myne, and I bestowe it as pleases me, and the hartes of Kynges and Rulers be in my hande, & I rule them as I thinke good, whan I wyll they shall shewe you fauour and frendshyp, and when they lust they shall not stoppe, hurt, nor hynder my woorke accordynge to their desyre or pleasure as mucke as they wouldе: but those that feare and loue me, I wyll bleſſe, and they shall not haue anye harme, and my woorkes shall prosper and go forwardes in their handes as I thynke good, in despyte of all their foes, ther fore let nothynge feare nor trouble you, for I whom all thynges doo obey, am wyth you sayth the Lorde.

Theſe are but few woordes in number, but they are myghty in operation and woorkyng where they be receyued wyth an earnest faythe, and so myghtye that whosoeuer heares and beleues them to bee spoken of God, is not afrayde to attempt anye

thing

thyng, be it neuer so great and hard.
When Jacob was doubtyng and a- Gen. 46
frayde, whether he should go into E-
gypt to his sonne Joseph or no, God
spake to hym and sayd: Jacob be not
afrayde, for I wyll go downe into
Egypt wyth thee, and I wyll bryng
thee out agayne also. Then Jacob Goddes
fearynge neyther the deathe of hys help pro
Sonne Joseph, nor the displeasure miseth vs
that myght come to hym and hys, if reth vs
eyther he or yet Joseph offended the by to en
Kyng, nor yet leaste Joseph shoulde terprise
loose hys authority by a new Kyng, greate
as it is commonlye sene, nor the ieo- thynges
pardy of the iourney, no nor yet any
other worldlye thyng that coulde or
myghte chaunce, but went into E-
gypt boldlye wyth all hys chyldren
and substaunce, and was defended
by God. Whan Moyses keppynge Exod. 4
sheepe sawe the fyre in the bushes,
and God sayd vnto hym ỹ he would
send hym to king Pharao to delyuer
hys people, he was afrayed & mer-
ueiled that he being but a shepherd
shulde be sent on suche a message to
so myghty a Prynce: But after that

God

God had promised him that he wold be wyth hym, he was encouraged, and tooke in hand to go to Pharao, on hys embassage, and to lead Gods people out of Egypt. When God
Judg.6. sent hys Aungell to Gedeon threashyng hys corne, and sayd he should delyuer the people from their enemies, whych inuaded their country, and lay as thick in nomber as Greshoppers doo in the fielde, Gedeon doubted at the matter, vntyll suche tyme as God sayd vnto hym that he would be w̄ hym. And after tryal of hys fayth in that promyse made vnto hym, he durste wyth. 300. naked men, hauyng no weapons, but earthen pottes, a fire brand, and hornes set on their enemyes, whyche fledde all away, as soone as they heard the potshardes knocked together. Our Sauiour Christ after hys ascencion,
Mat.28. sendyng hys Apostles into the whole worlde to preache and baptisme addeth no greater thynge to comforte them wyth all in thys great and daũgerous enterpryse, that so fewe vnlearned men shoulde conquer the

whole

whole worlde, but sayethe: beholde I am wyth you euen to the ende of the worlde. What good successe they? preachynge hadde, we at thys presente daye yet feele and see, and also howe hee is presente alwayes wyth hys, euen to the ende, and howe true hys prayer is, that he dydde not praye onelye for hys Apostles, but for all that shoulde beleue on hym by their preachynge. John.17

When Sayncte Paule sayethe that he was persuaded, that neyther nakednes, prison, hunger, persecucion, nor lyfe, and when he was ledde prysoner to, lookynge for nothynge, but cruell death, that neither death, Rom.8. Acts.27 aungels, nor powers could pul hym from the loue in Christe Jesu. He hadde nothyng to strengthen hymselfe wyth all, but that God promysed that he was wyth hym, and then he boldelye sayde: yf God bee wyth vs, who can be agaynste vs? All be but dust, wormes, and bylenes in hys syght, so that nothynge can preuayle agaynste those whom he dothe assyst wyth hys grace. Rom.

Ther

Therefore whan wee doubte to take in hand anye good woorke, whych a grees wyth the woorde of God, for any worldly reasons or carnal feare, let vs styrre vp our fayth, and heare God speakyng and sayinge vnto vs: I am wyth you, be ye not afrayd. If thy conscience beare thee sure wytnes that thou seekest nothynge but the glory of God, and the profyte of hys people, no doubt God wyl asyst thee in suche enterprises, and offers thys hys promyse to thee also, saying: I am wyth thee, be not afrayde, but go on forwardes, and I wyll blesse thy doynges, feme it neuer so hard or vnpossyble to thee.

14 ¶ The Lord waked vp the spirite of Zerubabel sōne of Salathiell, prince of Juda, and the Spirite of Josua Sonne of Josedec the hyghe Priest, and the Spirite of al the remnaunt of the people: and

The text

they

they went and wrought in the house of the Lord of hostes their God.

15 In the .xxiiij. daye of the fyrst moneth in the second yeare of kyng Darius.

Thys is a notable Metaphore, & wonderfully sets forthe the nature of synne in that he sayth, the Lord waked vp the spirite of all thys people, for synne is a sleepe of the soule, hauyng no feare nor feelyng of God, so long as a man lyes in it. It is nowe tyme sayth Saynte Paule to awake out of sleepe, meanyng synne. God in hys worde by such outward bodelye thynges declares vnto vs the nature of spirituall things both good and euyl. As the dead body lyes rottyng and stynkyng in the graue feareful to looke on, & greuous to remember: so when we lye buried in sinne, we stynck in the sight of God, he cannot abyde to looke at vs, nor wyll remember vs. And as we when the

Rom. 13.

Synne is a slepe & death of the soule.

body

bodye lyeth on sleepe in the bedde (whyche is an image of our graue) canne neyther see, feele, heare, taste, smell, vnderstande, nor yet moue oute of the place, vntyll wee bee awaked, nor can take anye pleasure at all in anye one creature of God: So when wee lye walowynge in synne, wee neyther see the Maiestye of God wyth the eyes of oure faythe, nor feele hys mercyes offered vnto vs in hys deare Sonne and our onelye Sauioure Christ Jesus, nor yet canne wee taste at all howe swecte the Lorde is. Our eares are stopped from hearing good counsail, we perceyue nothyng at all of Gods goodnes towardes vs, hys woorde is not sauery vnto vs, neyther yet be we moued or stirred vp to doo anye one good woorke of charitye. But now it pleased the lord pitying their miserye, to wake theym vp oute of thys deade sleepe, and sette them in hande wyth buyldynge of hys house.

But where he hadde preached to them both the lawe and the gospell, threat-

thꝛeatnynges and comfoꝛtes, wyth the plages, they were moued to nothyng but feare as is sayd in the verses befoꝛe, but after they heardc the glad tydynges of the Gospell that God pꝛomised to be with them, then they were awaked out of their slepe and wꝛought lustyly. So it is the Gospell that quyckens and geues lyfe, but the law kylles, feares, and thꝛeatens. Foꝛ as after sleepe the body beyng awaked, it is fresh, lusty stronge, and courageous to doo hys wooꝛke: so after the fearefull thꝛeatnynges of the lawe, when we heare the gladde tydynges of the Gospell (that God wyll be oure Loꝛde and dwell wyth vs) the mynde is comfoꝛted, strengthened, and moued vp to doo hys dutye. And as a man is iudged to be waking when hee canne doo the office of a man, as talke, wooꝛke, wꝛyte, oꝛ suche lyke: so is manne awaked oute of the sleepe of synnes, when he lyues in charitye, feares God, and walkes accoꝛdynge to hys lawe in hys vocacion.

The law kyls, the Gospell quyckes

Fur-

Further as when a man lies in hys dead slepe can not awake except som noise waken him, or some other call hym: So can we not arise out of syn except the spirit of God or his preachers, which is his watcheman, which often cryng vnto vs, awake vs vp. Esay. 58 Crye therefore and cease not sayth Esaie the prophet, lyft vp thy voice lyke a trumpet, and tell my people theyr wickednes. So that it is the trumpet of Gods word continually soundyng in our eares, which is the onely way to awake vs out of thys synnefull slepe.

Thus we may learne here the necessitie of preaching, and what inconuenience folowes where it is not vsed. Where preaching fayles sayth Pro. 29. Salomon the people perishe therfore let euery man kepe him selfe in gods Preachynge is most necessarye. schoolehouse and learne hys lesson diligently, for as the body is norished with meate so is the soule with the worde of God as S. Mathewe Math. 4 sayth: A man doth not liue by bread onely, but in euery woorde ỹ comes from the mouth of God. This is the

the

the ordinary way to keepe vs in the feare of God, and continual remembraunce of the last day, often and diligently to reade and heare Gods woorde preached vnto vs: for that is it whych doth and wyll kyll synne in vs, as it is wrytten: remember the last ende, and thou wylt not synne. Eccle. vii.

Fayth is kept and increased by the same meanes that it is gotten, it is gotten by hearyng, & hearing comes of the woorde, let vs therefore heare and reade it diligently. What is the cause that the Papistes lye so sound on sleepe in theyr abhominations, but that they care not for preaching, nor thynke it so necessary, & because they wouldē not bee tolde of their faultes, that they myghte amende them? Where synne is not rebuked, it is not knowen to be synne, nor it wyl not be amended, wythout much crying on. Dauid the good king and true Prophet of God, after hee had gotten wyth chylde Vrias wyfe, could not awake oute of that sleepe of synne, vntyll he was warned by the Prophet Nathan, notwythstan- Roma. x.

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Pro. 29.

Preachynge is most necessarye.

Math. 4

the

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dynge all and synguler suche great
gyftes which God hath induced him
wyth al, but inuented one policy af-
ter another to cloke hys whoredome
and noughtynes wyth all. First he
ii. King. 12 sendeth for Urias home, beyng hys
faythfull Soldyour in hys warres,
wyllynge hym to go home to hys
wyfe, thynkynge that if he had lyen
by her, the chylde myght haue bene
called hys. But when he sawe that
Urias woulde not go home to hys
wyfe, he deuised to send hym w let-
ters vnto Joab the capitayn, that he
should be set in the forefrount when
the towne shoulde be assaulted, and
that hys felowes shoulde flee from
hym, that he myght be slayne. This
policye Dauid wrought so pryuelye
that he thought no man should espie
it, for who durste open the Kynges
letters? But at lengthe commeth
Nathan the Prophet, and telleth
hym a Parable, howe there was
a ryche man that had many shepe,
and a poore man hys neyghbour
had but one whyche he loued moste
dearely, the ryche man tooke thys

one

one sheepe from the poore man, and Nathan asked what thys man had deserued. Then answered Dauid in anger and sayde, hee deserued death: then sayde Nathan, thou hast geuen a verye good sentence, it is euen thou thy selfe that hast done thys deede, thou shalt dye. For thou haste manye wyues, and couldest not be content wyth them, but haste taken thy poore neyghbours Urias wyfe. Then cryed Dauid: I haue synned, and made that woorthye Psalme fyfty and one: O God haue mercye on me accordyng to thy great mercye, and accordynge to thy manye mercyes washe awaye my wyckednesse. And yet more washe me from my wyckednes. &c. But before Nathan came, he laye wythoute feelynge of hys synne, or yet anye remorse of conscience at all knowyng that he had done euyll.

So when the good Kyng Ezechias beynge restored too hys former healthe, hadde letten the Embassadours of the kyng of Babel 4. Kin. 20.

whych came to reioyce for hys recouery, see all his treasure and iewels, beyng verye proude of them: Esaye the Prophet comes vnto hym, and asketh what they had seene, he tolde hym, well (sayth Esaye) euen from thence a kynge shall come to robbe and spoyle all theese treasures that thou hast bene proude of. Than the kyng knowledged hys faulte, but not before he was rebuked by the Prophet. Peter, vntyll he was rebuked of Paule for hys dissimulacion wyth the Gentiles, did not leaue it. Ioas was a good kyng as long as Ioiada the hygh Priest liued, for he folowed hys good counsayle, but after hee fell from God, when hee would heare no good counsail at al. Thus we see how necessary it is for vs to be kept in Gods schoole, and heare the trumpet of hys woords soundyng continually in our eares, to awake vs vp out of thys deadlye sleepe of synne, and styre vs forwarde to a diligent doyng of oure duyes.

Galath. ii

2. Chro. 24.

What a pryde is thys for vs, to

thynke

thynke so hyghly of our selues that we bee so farre more holye, stronge, wyse, learned, more able to stande, then these good men, and that wee nede not suche continuall teachyng and counsayle, but that we may wel inough want it. These men fel when they heard not the voyce of the Prophetes, and yet we that are not so muche woorthy as once to be compared vnto them in the gyftes of God, thynke we shall stande of oure selues. Many wyll say, what should I doo at the Sermon? I knowe as muche before I go, as I shall learne there. I can reade the Scripture at home, and comforte my selfe sufficiently. These are better thē they that wyll neyther heare nor reade, but say: I know there is no more but do well and haue well. I know thys is all that can be sayd, I oue God aboue all thynges, and thy neyghbour as thy selfe. I can say my Pater noster and my Crede, as wel as he, and further I know that in the one is conteyned all thynges necessarye to be asked at gods hand, and in the other

Preachig is to be vsed of all men.

all that is to be beleued, and what can or should a man haue more than thys? These sayinges although they be true, yet are they moste brutyshe, and nothyng els in deede but noughty excuses to cloke our slouthful wyckednes wythal, and that we would not in anye wyse haue preachyng, because we woulde not heare oure faultes rebuked, nor yet oure myndes exercised in meditacion of God and hys goodnes, of our owne synne and miserye. Saynt Paule to the Philippians sayth: that he was not ashamed to wryte one thyng often to them, and it was for their sake tye. The parable of the .v. foolyshe Virgyns, and the .v. wyse, teacheth playnelye that bothe the wyse and the foolyshe dyd both nap, slumber, yea and fall hard on sleepe, where in is set before vs all oure natures. Whether wee be foolyshe or wyse, we fall on sleepe forgettyng God, when wee shoulde watche for hys commyng, though we thynke neuer so highly of our selues, if we haue not the lyght and burnynge lampe

Philip. iii

Math. 25.

of

of Gods eternall woorde burnynge in our hartes. What a foolyshnes is it to thyncke that wee canne or shall stande, where as euerye one hathe fallen that is gone before vs, or that we shall escape, where euerye one elles hathe bene taken? There is not the best learned man, but he nedes often to heare the preachynges and counsayle of others, although hee canne comfort hym selfe in hys priuate studyes, and in readynge the Scriptures neuer so well. For as the Phisicion when he is sycke, canne not heale hymselfe, nor hathe not hys iudgement so perfectlye as hee hadde before he was sycke, but seeketh helpe at an other Phisicions hande: So the learnedst man lyuynge, as longe as he lyueth, and beareth synfull flesche aboute wyth hym, shall haue synnefull and frowarde lustes and affections raignyng in him, whyche blyndeth hys syght, that he seeth not hys owne synnes, vntyll hee bee warned of theym by others.

ii. Pet. i. Saynt Peter sayth he woulde put them in remembraunce of their dutye, as longe as he lyued, although they knewe it well. What shoulde moue Paule so often and so earnestly to wryte vnto Timothe and to Titus, hauyng such woorthy gyftes as they had, if they neede not to bee warned of their duties? For what cause should either Dauid haue had the Prophet of God Nathan, sent of God hymselfe, vnto hym, or yet Ezechias the prophet Esay, eyther the Apostles to be sent forth by couples together, or yet to mete in counsayl at Jerusalem, and there to decree hard maters, if one should not learn at an other?

i. Tim. iiii
Titus. iii.

ii. King. xii

Acres. xv.

And marke here that he sayth, all were fallen on sleepe, and lay stil on slepe, vntyll the Lord awaked them vp by this his prophet Aggeus, both Zerubabel the prince and chiefe ruler in the common welth, Josua the hie Priest and chiefe in religion, and all the people also, not so muche as one from the hyghest to the lowest that dyd hys dutye here in, but were all fallen

fallen on sleepe. What woulde the Pope say if a man should tel hym he were on slepe, and fallen from God? Would he not strayght wayes rage, frcate and fume, and say that he was Gods Vicar, or at leaste Peters successour here in earth, and that hee coulde not erre, but cucrye thynge whyche he dyd or sayde, was bothe good and also godly? Surelye thys hyghe prieft otherwyse a verye good man, bearynge the figure of Christe, and muche commended in zacharye the prophet, and hauyng hys authority geuen hym of God, and commyng vnto it by descent also, accordynge to the lawe of Moyses, had thus fouly fallen on sleepe and forgotten God: and shal we thinke that the Pope lyuynge in the puddle of synne, geuen to folowe all pleasure, and vsurpynge authoritye agaynste God and hys Sayntes, can not doo or saye amysse? The Pope erres

And as I noted before, so it is not to be lyghtly considered, that where so often the prophet here rehearseth the names of zerubabel and Iosua

the

the two chiefest rulers, yet he euermore setteth in order the ciuill Magistrate and power, before the chiefe Priest, to signifye the preeminence and preferment that he hathe in the common wealth, and other matters more then the chiefe Priest by what name so euer he bee called, whether he be the Pope, Archbyshop, or Metropolitane.

The ciuyll ruler is aboue the Priestes

When they were thus awaked, thei went and wrought in the house of the Lorde their God. Thys is a sure argument that a man is awaked and not styll on sleepe, when he can and wyll go worke about hys busines. It is not inough to say, he is awaked and wyll worke, but to worke in deede. So differs the hypocrite and dissembler from the true charitable man, that the one hathe nothyng but fayre glosyng wordes, and the other as ofte as he hath occasion offered, doth it in dede, wythout boastyng or crakyng of it, and hee that dothe not worke in verye deede, is on sleepe styll, what fayre face so euer he make on it. The Gospell

They yͤ byld not yͤ Lords house, sleepe in synne.

pell saythe playnelye that by their Math. 7
fruites ye shall knowe them. And and. 21.
the twoo Sonnes whereof the one,
when his Father bad him go worke
in hys Vyneyarde, sayd he would
and dydde not, the other sayde naye
and went, onelye he that wrought
dydde hys fathers wyll: So onelye
be they awaked whyche worke in
the Lordes house, the other eyther
slumber, dreame, or elles bee harde
on sleepe, and doo not their due
worke in buyldynge the house of
the Lorde.

When they began to lay the foū-
dacion of thys temple, the people of
the countrye, whyche were placed
there by Salmanasar wouldc haue
holpen them to buylde, and sayde
they worshypped the same God 4. Re. 18.
that they dydde, because they per-
ceyued that the good Kynge Cy-
rus fauoured them at that present,
but after that Assuerus the nexte
Kynge folowynge hadde stopped
theym from buyldynge any more,
they were moste earnestly against
them.

The

False brethren must not be suffered to preache. Eldr.4

The good men that were amongest them perceiued their dissembling, & woulde not suffer them to worke wyth them: So manye amongst vs whyche be Papistes in deede, when they see that they shal please the rulers, wyll crye most earnestly for the buyldyng of Gods house, and pretende as though they would worke most stoutly: but if they se the world turne, they wyll be the first & moste earnest destroiers of the same. Such false brethren must be most diligently taken hede of and not bee suffered to ioyne them selues wyth the true workemen least they betray all the good, as we both feele and see oure Papistes to haue done, to the slaunder of God and hys woord, our hurt and shame. Saynt Paule telleth often how great daungers he was in, yet hee complayneth of none more than of false brethren which make a shewe of godlynes and yet are most wycked wythin, euen very Wolues in Lambes skynnes.

But these men after they were thus awaked by the preaching of Ageus

geus, went and wrought, nowe no longer about their owne houses, as before seekynge their owne profyte and commodity, but in the house of the lord of hosts, whose power now they feared, and mightye hande they had felt so long, and yet not worthelye regarded the heauynes of his displeasure, nor hys great plages that he had layde vppon them so manye yeares. It was noted in the verses before, why God is called the Lord of hostes, whych is for the great, myghty, sundry, and dyuers waies, that he hath conquered and vses to conquer those which rebell against hym. Thys is the strength and power that comes by the woorde of God, that where it is diligentlye heard, and faithfully beleued, it maketh vs all together new men, of loiterers worckers, and al togethet lustye and courageous, and afrayde of no displeasure, so that wee maye woorke in the Lordes house. If we marke in what sort and case these people were, we shal better perceiue what effect this litle short preaching tooke

Preachynge maketh vs newe men, of cowardes bold

tooke in them. They hadde lyen manye yeares not regardyng the buyldynge of Gods house, for feare of the Kynges dyspleasure, who had commaunded the rulers in the countrye to stoppe the buyldyng of that house: but nowe partlye for feare of the plages whyche the myghtye Lorde of hostes hadde threatened to laye on them, aud chiefelye that God had promysed that hee woulde be wyth them: they were so styrred vp that thei regarded not now, their owne gayne and pleasure, nor they feared not the Kynges officers dyspleasure whych had forbidden them to buylde anye more: but straygthe wythout suyng for a new commission, or lycence of the Kyng, or speakyng wyth the kinges officers, they set vp their worke, knowing that he whych promysed woulde bee wyth them, and that they shoulde prosper well in it, for he was able and wold perfourme it. In Esdras it appeares what bold answer they make whan the Kynges officers asked them by what authoritye they beganne to

Esdra. v.

renue

renue their olde worke, and that letters were sent to Kynge Darius to knowe whether they shoulde be suffered to go forward in their buildyng or not. But God so moued the Kynges hart, that he gaue them not onely libertye to buylde, but money also to doo it wyth all, and by the strength of God, they had not onelye geuen the enterpryse, but also went forwarde in their buyldynge, askynge no lycence at all of anye man, before they were complayned on. Thys strengthe hathe Goddes worde when it is worthelye receyued, that it maketh a man to forget hys owne profyte, yea landes, wyfe, Chyldren, goodes and lyfe, and manfullye to beate death, pryssonne, fyre, and displeasure of princes, so that he maye doo hys dutye to hys Lorde God, and escape hys displeasure. Peter, who denyed hys Mayster at the voyce of a hand mayde, after he hadde receyued the holye Ghoste, was bolde to confesse hym before Lordes and princes, euen to the deathe.

Paule

Actes.ix. Paule in the furious rage of hys per-
secution was striken downe, and of
John.iii and.xix. a wolfe rose vp a lambe. Nicodemus
that afore durst not be knowen to be
Christes disciple or beare hym any
good wyll, after durst aske the bo-
dy of Pilate and bouldly buried it.
Thus where true fayth is geuen to
God, commaunding any thing to be
don, or to the preaching of his word,
it makes of haters louers, of feare-
ful bold, of persecuters preachers, &
doth wholy chaunge ỹ nature of mā
Psal.xix as Dauid sayth: The lawe of the
Lorde is wyth out spot turning the
mindes of men. This was neyther
treason nor rebellion agaynste the
Kinge to do that which God by his
prophet so straitly commaunded as
was declared and noted before but
they were rather traytours to God
that had not of so many yeares gone
more ernestly about that buildinge
of Goddes howse as God willed
them to doo.

And where he calles God theyr
God, yet after so greate and longe
disobedience, it commendes vnto vs
the

the longe sufferynge and mercyfull goodnes of our God that wyll not forsake vs for a fault or twoo, nor in a yeare or twoo, but continually beateth wyth vs, callyng vs to hym by all meanes possible, and woulde not one of the least to perysh. All the day long sayth God by hys prophet Esay, I haue stretched out my handes to a people that speakes against me, and sayth les. But of thys is inough spoken before. God is long sufferyng. Isa. 65.

And where hee addeth thys and sayth: they went and wroughte in the Lordes house, the .xxiiii. daye of the .vi. moneth and the same seconde yeare of Darius, it teaches vs the earnestnes of them towardes theyr worke, howe after they were thus awaked and sturred vp out of theyr slepe. They had but three weekes and three dayes, both to heare thys preachyng of Aggeus in, & to make ready their tooles to worke wythall, whych tyme had bene lytle ynough to haue prepared their tooles in, although they had not had anye other busines to haue bene occupied

wythal. The prophet was sent from God the first day of the .vi. moneth, as appeares in the first verse, & now the .xxiiii. daye of the same moneth, they began to renue their woorke wyth a lustye courage, so the whole tyme both to heare the preaching, & prepare all thynges necessarye for their great woorke, was but three weekes and three dayes. So earnestlye doth true faythe woorke, where God is truely feared, and hys commaundemēt reuerently obeied, that thei cannot be quiet vntil thei haue done that which God cōmaundes. There is nothing now that can hinder them from this woorke, neither the feare of the kynges displeasure, nor the costlynes of the great worke nor the greedynes of their owne profit, which they sought so muche before, neyther the greatnes of their disobedience in so long forgettyng their lord God, but with one minde & courage thei set vp this great costly woorke, manfully continuing in it & happely finish it in .4. yeres space, notwithstanding the great lets, hinde-

Faithful loue seekes no delaies

taunce

raunce and accusacions that were made agaynste them to the kynge, and other diuers wayes many. This promise that God had made theym that he wouide be wyth them, had so encouraged them, that nothyng coulde stop them from their worke: but as Dauid goynge to fyghte wyth Golias, was not afrayde of al hys strengthe, harnes, nor yet hys power and myght, but sayde: thou commest agaynste me, trustynge in thyne owne strengthe, and I come to fyght with thee wyth thys lytle slyng and fewe stones in the name of the lyuynge God of Israell, so they were bolde in hym onelye to set on thys great worke. If they were thus sturred vp by thys lytle preachynge, what dulnes shall we thynke to be in our selues, that after suche continuall crying and callyng can not be awaked to doo our dutyes? Is it anye maruayle that God doth so often and so greuously plage vs, seynge wee shoulde wyth oute all excuses dooe it, whyche hee commaundeth vs,

and yet in so long tyme we cannot bee brought to feare hym as wee should doo. We maye also learne what a treasure it is to haue Gods woorde amongst vs, seyng it is the ordinarye waye that he hath ordeyned to bryng vs vnto hym by, and what a greeke it is to want the continuall preachyng of the same, and also the wyckednes of the Papistes that thus do robbe the people of it, and woulde make theym to beleue that it were not necessary for them, but bringes them in to heresies, and that it is the mother of all heresye and mischicke, and that there was neuer good worlde synce the scripture was in Englyshe, wyth suche lyke blasphemyes. But if we marke the scripture throughly in all ages, we shall synde that in good kynges dayes whyche maynteyned Gods woorde and hys true religion, as Dauid, Salomon, Iosaphat, Ioas, Ezechias, Iosias, in Iuda onelye there was more plenty of al worldly blessynges, then there was in all Israell beside, where as the Scripture

Scripture is necessari for al men & no cause of euell.

ture was not regarded. Agayne if ye marke well all the heretikes euen from the begynnyng, you shal fynde none at all or verye fewe that were vnlearned, but all for the moste part were great clarkes, and by thys reason then the learned rather then the vnlearned shoulde be kept from the Scriptures, if readyng the scrip ture make heretikes. For men fall chiefelye into heresies when they trust to their owne wyttes and lear nyng, forsakyng or not submytting their wyttes vnto Gods wysdome, conteyned in hys infallyble woorde and truth. If they wyll let the peo= ple heare the scripture in sermons, I can not tell why they should not be suffered to reade it. Why should rather heresy come by reading then by hearyng? Nay thys is their mea= nyng, they wold haue no preaching nor yet readyng, sauyng of their dir ty dragges of popery, whych mayn= taynes their ydle lordlynes, where as the Scripture setteth out theyr wyckednes, whyche they wyll not haue knowen, nor yet once touched.

The Lorde for hys mercye sake de-
fend vs from their tiranny. Amen.

¶ A prayer.

MOst myghtye Lord and mercyfull father which didst stir vp the Iewes to the buylding of thy house bi the preaching of thy Prophet Aggeus: we thy myserable creatures beseche thee for thy mercye sake haue mercy vpon vs, and thrust out diligent workemen into thy harvest, send out faythfull preachers whych may by the hard threatnings of thy law, & comfortable promises of thy Gospel awake all thy people out of their dead sleepe, where in they lye walowing, forgetting the and their duty. We haue all synned from the hyghest to the lowest, in not earnestly professing thy holye worde and religion. Both the Princes, rulers, and Magistrates, Bishops, ministers of al sortes, and al the people no state nor condicion of men hath done their duty herein vnto the our

onely

onely Lord and God. Therefore we all wyth heauy hartes alke thee forgeuenes of our great synnes, open our eyes O good God, that we may consider the plages which thou hast layd on vs so long for our great disobedience towardes thee and thy woorde. Geue vs newe hartes, and renue thy holy spirite with in vs O Lord, that both the rulers may faithfully minister iustice, punishe sinne, defend and mayntain the preaching of thy woorde, and that all ministers may diligently teach thy deare lye beloued flocke, and that al people may obediently learne and folow thy lawe, to the glorye of thy holy name, for Christes sake our onely Lord and Sauiour.

¶ The.ij. Chapter.

IN the.7. moneth and the.21. day of ỹ moneth was the woorde of the Lord sent by the hand of Aggeus the prophet saynge: The text.

2 Speake to Zerubabell, the Sonne of Salathiel ruler of Iehuda, & to Iosua the sonne of Iosedec, the chiefe Priest, and to the remnaunt of the people saying.

3 Who is left amongst you that hath sene this house in hys further glory, and what a one you se it now? is it not lyke as it were nothyng in your eyes?

☞As concerning the reckening of yeares, monethes, and dayes ynough was spoken in the first chapiter, and what it is to be sent by the hand of a Prophet, who so lust, there he may reade. Hys message sent now that was in the.7. moneth and the nexte that comes in the.9. declare the good wyll of God towardes them that buylde his house and

and howe readye God is to further all their doynges. They began to worke the .xxiiii. day of the fyrst moneth, & had continued to the .21. day of the .7. moneth, and then least the feare of the kynge or the Rulers should discourage them, they had nede to be comforted, and therefore Aggeus is sent vnto them againe to encourage them, leaste they shoulde haue faynted or left of worckyng. Agayne in the .viii. moneth is the prophet Zachary sent vnto them, and in the .ix. moneth Aggeus is sent twise and all because they shoulde not let their worcke slyp, but wyth a courage synyshe it, and that also they myght see how true it is, that to euery one that hath, it shal be geuen, and for them which worcke couragiously in the Lordes vyneyarde, how well the Lorde is beloued wyth them and blesses them. Thus God knowyng the weakenes of his people, euery moneth sendes newe messages vnto them, that they may vnderstande what a care he hath ouer them, and that they shoulde trust in

God sendes preachers to thē that serue hī.

hym

him which had al things in his hāds to rule at his pleasure, and not to trust in them selnes which of them selues coulde do nothynge. Let vs vs therfore worke in ẏ lordes house and no doubt he wyll send vs comfort ynough.

Now where he is bidden speake to zerubabel the Prince, to Iosua ẏ chefe Prieste, and to the remnaunt of the people, and so often reherses them in this same order in thys propheci: it dothe vs to vnderstand that there is one doctrine of saluacion to to be taught vnto all sortes of men and that all sortes are boūd to heare and learne the same: & besides that it teaches the preferment of the cyuyl magistrate or ruler to the priest, as was noted before. And herein we shall chiefely learne the wyckednes of them that wholde the scryptures from the lay people, saying it is not mete for thē to be so much occupied in hearing the same. For the prophet saith here sundry times that he was sent to al the people as wel as to the rulers, & therfore it was their dutye

to

to learne & heare his message as diligētly, as it was ꝑ rulers. And this is a great occasion why ꝑ all rulers should behaue them selues lowly towardes the people, seing God hath made al thinges as cōcerning saluacion comen & of one sorte, both to poore & ryche, that by thys meanes he myght encrease brotherly loue betwixt both partes. There is one lord God saith S. Paule of al, both poore & ryche, one holy ghoste that makes vs all holy, one baptisme, one faith, one sauiour Iesus Christ, one father in heauen vnto whom we pray, one kingdom which we al loke for, one scripture & word to teach vs, one sacramēt for vs al, we be borne, gotē, die & buried al inlike, & a great knot it is of equality to be amōgst vs, seing we speake one language, beyng of one country & one ayre which we receiue. Al the differēce ꝑ is betwixt vs is this, ꝑ one is higher in authority, better clad or fed, hath a prouder coate or a softer bed, or more store of mony, lands, or seruaūtes then an other hath which helps not to saluacio. But

Al thigs to saluacion are geuento al sortes of men in like. Ephe. 4.

But what vayne thynges these bee to reioyce, or to despise one another for that wantes them, the thinges them selues do declare. For he that wantes all these not necessarye thynges to saluacion, is commonly better man, more lusty, stronge and healthfull then the other, as is sayd in the verses before. And to reioyce in auncient bloud, what can be more vayne? Do we not al come of Adam our earthly father? and say we not all, our father whych art in heauen, halowed. &c. Howe can we crake then of our auncient stocke, seeyng we came al both of one earthly and heauenly father. If ye marke the common saying how gentle bloude came vp, ye shall see how true it is.

Whē Adam dalue, and Eue span,
Who was than a gentle man?

Vp start the carle & gathered good
And therof came the gentle blood.

How authoritie began

Tuly a Heathen Philosopher telleth howe manye wayes men came first to haue great possessions & waxed more wealthy and mighty in the earth

earth then others did, either by com
myng in to voyde places (sayth he)
where as none dyd dwell, and then
euerye man tooke to hym selfe, as
muche ground as he wouide, or els
they got it in the warres by power
from others, or bought it, or els by
gyft or dyscent. So that at the firste
we were all alyke, not one better
then an other, and we shall be also
all lyke Aungels at the last. For in
heauen there is no hygher place for
ryche men, nor lower for the poore,
but euery man accordyng as he hath
done, so shal he receyue. If the poore
and ryche mans bloude were bothe
in one balen, how should the one be
knowen to be better then the other,
seyng we crake so muche of it. yet
doth thys derogate nothyng from
that honour and dygnitye whych is
done to al Princes and Magistrates
in thys lyfe of all sortes of men, but
it is onelye spoken howe all sortes
shall obtayne the lyfe to come. And
where as the Prynce, Preste, and
people haue all one lesson taughte
vnto them, & no dyfference at all is
made

made betwyxte them, we maye se the wyckednes of our prieſtes, that by their Trentals and other maſſes can healpe as they ſaye others to heauen, but they them ſelues care not for ſuche baggage, and by none of theym ſelues becauſe they thynke them vnprofitable, or elles they ſee there is another waye to heauen than thys, and therefore wyll not vſe thys at all for them ſelues, but decepue others therewyth: or rather they care not for heauen, but wyll heare lyue at eaſe and enryche them ſelues they care not howe, not hoppynge for an other lyfe. But the Prophet here, and all the Scripture thoroughoute teaches one waye of ſaluacion for all ſortes of menne what ſoeuer they be, how to lyue and dye and enioye heauen.

The effecte of thys Meſſage nowe, is to comforte theym that they ſhoulde not faynte in theyr woorke, but manfully go on forwardes, and luckelye fynyſh the buyldyng of Gods houſe, beynge dyſ-

dyscouraged at nothyng. Many there were that beside the feare of the Kynges displeasure whyche hadde forbydden them, to buylde anye more, seyng the gorgiousnes of the olde Temple, buylded by Salomon, and howe sclender a house thys woulde be in comparison of that, were sore greeued at it, and dyscouraged. Esdras wry- Esdra. 5
teth that whan the ground worke and foundacion was layde, some whyche hadde sene the olde temple howe costlye, great, and solempne it was, were verye sorye to see thys how sclender a woorke it woulde bee in comparison of the olde, and therefore they fell on weepynge whan as they consydered it.

The younger sorte whyche had not seene the olde Temple, that was destroyed by Nabuchodonozer, and nowe seynge thys go so well forwarde tooke their instrumentes, sange Psalmes, and praysed God that hadde geuen theym so good and prosperous successe,

and

and were right glad that they might haue ſuche a houſe to reſorte vnto, to make their prayers and ſacrifices in, although it were not ſo coſtly & pleaſaunt, as they woulde wyſhe. In whych .2. ſortes of men the one as Eſdras ſaith, weped becauſe this houſe was not coſtly inough nor be comming the maieſtye of God their Lord, the other did ſyng and reioyce that they had one ſo good a howſe as this was. We maye learne the ſorrow which good chriſten hartes take when they ſee Gods true religion not onely coldly ſette furth and necligently folowed, but alſo if it be not in ſuch perfection as it ought to be & as they haue ſene or yet would wyſhe. Also we be taught how we ſhoulde reioyce when we haue any honeſt litell houſe, & religion graũted vnto vs to ſerue & worſhyp our Lord and God in, ſo that it be accor ding to hys worde, for the primatiue churche was gladde yf they coulde get priuate howſes to teach in. The noyſe was ſo greate as Eſdras ſaith that a manne could not diſcerne whe ther

Dyuers good affections in religion.

ther was greater the noyse of them that song, or of them whyche wept: therefore the prophet sayth to them whych were so sory and heauye for the sclendernes of thys buyldyng, that although thys house semed nothyng in comparison of the other in beauty in their syght, yet it shoulde appeare a more glorious house then the first. And so it came to passe as afterwades it shal appeare.

Let vs note also where he sayth: whych of you hath sene this house in hys former glory. &c. The stronge pacience and long sufferyng that the people of God had borne their crosse and were not weary of it, but were very sory that they coulde not haue God woorshypped as they woulde. There was none that coulde haue sene the firste temple of Salomon standyng in hys glorye, and nowe this second temple begynnyng to be renued, but he muste at the least be fourescore yeare olde, and yet be not past a.x. yeares olde whan it was destroyed by Nabuchodonozer. The yeares of the captiuity in Babilon

The crosse muste bee born strōgly though it seme long.

were.70.as Jeremye promised, and the foundacion of thys temple was layd the second yeare after their returnyng: so that if we take these yeares besydes those.70.yeares of captiuity, they must haue so manye also after they were borne, that they might be able to remember the temple standyng, whych can be no lesse then ten yeares, or twelue: so that all counted, they coulde be no lesse, but rather more thē fourescore yeare olde. Thys I speake to note howe manfully they had borne their banyshment vnder Heathen Kynges, where they were prysoners, mocked, and euyll intreated: where as we are so tender that we can not abyde a lytle sorowe for Christes sake vnder Christian Rulers, nor can not depart from our fleshe pots and bellye cheare. We call the Jewes sturdye and styffenecked people, but if wee compare oure selues to them in manye poyntes, we shal fynde oure selues muche woorse. They satte on the water bankes of Babylon.70.yeares weepynge, and

hanged

hanged their harpes in the wyllowes in steede of the temple, whan they had song their psalmes, they were mocked, and yet manfully did they beare all sorowes: we beyng banyshed or punyshed vnder Christian Rulers, yet can not bee content wyth necessaryes, but grudgyng that we want our olde fleshe pottes of Egypt and oure superfluous daynties, murmour and grudge at Gods doynges and prouoke hys vengeaunce vpon vs.

The Apostles comming to our sa- Math. 24.
uiour Christ, & shewing him ỹ goodly building & workemanship of this temple whych they nowe buylded, wondered at the costlye fynes of it: but these olde men whiche had sene the first temple of Salomons buylding, wept because it was not good inoughe, nor to be compared to the first. Notwithstanding all the fines of it our Sauiour Christ tolde them that the dayes woulde come, when their enemies shoulde come, beliege it, destroye it, and not leaue one stone standynge vppon an other:

and so it came afterwardes to passe by the Romaynes. The first house
3. Kyng. 6. it ye marke in the lyfe of Salomon, where is described all the facion of it, lengthe, breadthe, thyckenes, and heyght of the walles, the wyden of the house, and what thynges and Jewels wer in the house, it is much more gorgious, costly, and pleasant, than thys second temple is, whose greatnes Esdras telleth in the syxte chapter: but the thynges that were done in this second house by Christ and hys Apostles, were muche more wonderous then those whyche were done in the first. It was great glory
.Ki.13.10 that the Quene of Saba came from the vtmoste part of the earth to see the first temple: but it was muche more glorious that into the seconde temple came the sonne of God from heauen to preache hys fathers wyll and the glad tydynges of the Gospell. As in the restoring of this second temple manye olde men dydde weepe, because it was not so great, gorgious, costly and glorious as the first was: so now in the restoring of

the

the Gospel many weepe, whan they see not the Churches so well decked and furnished as before. The Popes churche hath all thynges pleasaunt in it to delite the people wyth al, as for the eyes their God hanges in a tope, ymages gylded, paynted, carued most fynely, copes, chalice, crosses of gold and syluer. &c. wyth reliques and altars: for the eares, syngyng, ryngyng and organes piping, for the nose frankensence swete, to washe away synnes as they say holy water of their owne halowyng, and makyng. Prestes an infinite sorte, masses, trentalles, diriges, and pardons. &c. But where the Gospel is preached, they knowyng that god is not pleased, but onely with a pure hart, they are content wyth an honest place appoynted, to resorte together in, though it were neuer halowed by byshop at all, but haue onely a pulpit, a preacher to the people, a Deacon for the poore, a table for the cõmunion, wyth bare walles or els wrytten wyth scriptures, hauyng Gods eternall word sounding

The diuersity of the Popes churche & Christes.

alwaies amongst them in their sight and eares, and last of all they should haue good discipline, correct faultes and keepe good order in al their metinges. But as they wept to see thys second house no more costly nor pleasaunt to the eye: So our poore Papistes weepe to see our churches so bare, saying: they bee lyke barnes, there is nothynge in them to make curtsey vnto, neyther Sayntes nor yet their old lytle God. But hereafter it apeares whether of these churches God is more delited wyth all.

Ceremonies. For although these ceremonies in ỹ old law were geuen by Moyses for the hardnes of the people to keepe them exercised that they fall not to idolatry of the Gentiles: yet is ther no mencion of anye of these in the newe testament, nor yet commaundement now neither to vs nor them, but forbidden to be vsed of al, bothe of vs & them. We be no lõger vnder shadowes, but vnder ỹ truth, Christ hath fulfylled al and taken away all such darke kinde of ceremonies, and hath placed the clere light of his gos-

pell

pel in his church to cõtinue to ꝑ end
But the pope hath thrust the church
ful of more blind & wicked ceremo-
nies, then euer Moises did: & where
Peter sayd (whē the Apostles wer cõ Actes.xv.
sulting how many ceremonies shuld
cõtinue for a time) ꝑ it was not mete
to lay on the Gentils neckes ꝑ yoke
of Moises law, whiche neyther they
nor their fathers could beare: yet the
Pope wt crakes to be S. Peters vicar
cõtrary to S. Peters saying wyl lay
on al people such a heape of his own
ceremonies, and ꝑ vnder pain of cur
sing as ꝑ Jewes had neuer ꝑ lyke in
folish blindnes nor mo in nõber. S.
Austine saith ꝑ Christ in the new te-
stament was content wt fewe sacra-
mentes in nõber but which were in
signification most worthy, as bap-
tisme & the lords supper: but ꝑ Pope
hath made so many as pleased him, &
ꝑ such as no scripture cã low. Thus
we are taught here not to estime the
goodnes of things by an outward &
glorious shew, but to be cõtẽt wt the
homelye simplenes ꝑ Christ taught
vs in his churche, & bled hym selfe:

for that is more pleasaunt than all the gorgious deuise of mans braine. The wyt of man is neuer content to submyt it selfe to the wysedome of God, but pleases it selfe more in his own inuencions, than in that which God commaundes. But the gospell sayth playnly that that whych is so excellent in the syght of man is abhominable in the syght of God.

Luke. xvi.

The text.

4 ¶ But now be strong Zerubabell (sayth the Lord) and bee of good courage Josua, the sonne of Josedec the chiefe Priest, and plucke vp your courage all people of the earthe sayth the Lord, & worke for I am wyth you, sayth the the Lord of hostes.

5 I wyll perfourme the promise whych I made wyth you when ye came out of

Egypt

Egipt, and my spirite shal dwell in the myddest of you, be not afrayde.

Leaste we faynt in the mydst of our woorke where daungers be great, and lets many, ther is nede of great comfort. The kinges officers asked them often tymes who gaue them leaue to renue thys buylding, & what cõmissiõ they had. The worke was great & costly, & their own rulers & brethren by bribing and vsury had polled them so sore that they might wel thinke they wer not able to finish it accordyngly, their sinnes and negligence were great, that thei had deserued such plages. Therefore to comfort them wythal, God sends hys Prophet to encourage them all generally, and particulerly those by name whych were chiefe in the commonwealth & religion, as Zerubabel. & Iosua whych had offended moste, because they beyng rulers dyd neyther their duty them selues, nor yet sauled others to doo theirs, whyche both they should haue done. First in geuing

They ỹ haue fal len most are most to be cõ forted.

geuyng good example them selues, & after in seing others to haue done their duties in thys buyldyng. But as our sauiour Christ after that he a rose from death sent Mary Magdalene and the other women to ye Dysciples generallye, and to Peter chiefelye by name, bothe to comfort them all together (because they all had forsaken him) and to encourage namely Peter, because he craked most that he woulde neuer betray him, but afterward fel the foulest of them all, and therefore had nede to be comforted more then all: So nowe zerubabell and Iosua by name are comforted of the prophet, because they had bene more negligent than the rest, and should haue bene better then the rest. Tel my dis
Mat. 28 ciples (sayth our Sauiour Christ to the women) and tell Peter that they go into Galile, and there they shall see me as I tolde them before. Suche a louyng God is our Lord and Mayster that least weake consciences should despaire except they haue comfort of forgeuenes

sendes

seudes vnto them by name, he speaketh to some by name. The rest of the people are bydden bee of good courage, for the Lorde God would be wyth them, pardon and forgeue them, ayde them, and further their doynges, but not by name as these other were, becausse their offences wer not so great as the rest were. So God hathe yet in hys Churche bothe generall absolucion, and forgeuenes of synnes offered vnto all by preachyng hys woorde, and promyse made in Christe to the beleeuers, and also particular to comfort the weake consciences wythall, when as he applies the promyse declared vnto hym, to hymselfe in beleuyng the same. Woorke on styll (sayth the Lorde) and be not dysamayde of any trouble whyche ye see towardes. For all though ye thinke that manye hostes of menne bee agaynste you, yet feare ye not, for I the Lorde of hostes whyche haue all my creatures readye harnessed to fyght agaynst them that stryue agaynste you my people, I saye: I am

Absolucion.

I am wyth you. Who can preuayle agaynste you, whan I am on your syde? Howe can any creature that is but vyle wormes and ashes in comparison of me the euerlastyng God, preuayle against me their & god creatour? Marke before and ye shal better perceiue here why he doth so often cal hym selfe the Lord of hostes, whych is chiefelye because in suche daungerous enterprises they had neede of some stronge man to take their part, and wher he had so many hostes ready to defende them as all hys creatures from the hyghest to the lowest, they should not feare, for they had one stronger on their syde to fyghte for theym then all others could be that should fyght agaynste them.

The selfe same woordes of comfort that were geuen them at the begynnyng to enterpryse the buylding wyt hall, are nowe repeated agayne that they should more manfully continue in the same: Euen so is it the selfe same doctryne, faythe and beliefe, by the whych we are receyued

into

into the nomber of Gods people, first by baptisme, by the whyche we encrease & go forwardes in the same faythe, and by the whyche also wee shall enioy heauen at the last. For euen as in a childe when he growes to be a man, remaynes the same substaūce that was in the chyld before, but nowe is made stronger by age, and castes away al chyldyshe toyes: So in the same faith whych we professe in our baptysme must we grow and learne the ful vnderstandyng of it, that it may be felt sweter vnto vs daylye more and more whyle wee lyue euen to our last ende. And as the wordes are all one here, to comfort the Rulers and people wyth al: So that fayth one also by the which we shall all be saued. God hath not appointed one way nor Gospell for the riche, and an other for the poore, but all haue one as is sayde before, and so is he wyth all alyke as well wyth the people as wyth the Rulers. He is not a partiall God, but he is wyth all and defendes all alyke, prouyding for all indifferently

It isone faith by whych wee are receiued into gods people, by whyche we also grow in the feare of god, & biwhich we be sa ued, and al sortes of men.

and

and wyll defend the symplest as wel as the hyghest, the people and Subiectes euen as well as the Prynce. For as a natural father prouides for and loues euery chylde, and a good Prince wyll not so loke to one pece of hys realme, that he neglectes the rest: So God our heauenly king and father wyll not so loue some of hys people that he wyl hate the rest, nor so prouyde for a fewe that the other shall want, but most louyngly prouyde for all, and sayth he wyll be wyth theym all that woorke hys woorke. Wyth whom so euer God dwelles, he can not want nothyng, no more then he that standes in the Sunne can want lyght: for in God is the well of all goodnes, and he geues parte therof to all them that be hys, and that he takes into hys tuicion. What comfort is in these woordes, and what it hath caused all saythfull men to take in hande whan God so promysed theym, ynough was sayde before. Almost all the notable thynges in the Scripture wer taken in hand by the com-

fort,

forte that was taken in these fewe woordes: I am wyth thee, and by the sure faythe that was geuen to God by them.

And as God requires nothynge here of them but to woorke, and other thynges he hym selfe woulde care for: So in al other our doinges, he reserues to hym selfe the successe and goyng forward of thynges, and nothynge shall bee ours, but the woorke. He wyll geue encrease to all good thynges that are taken in hande in hys name as hee thynkes best. Let not vs therefore be so carefull for that, onelye let vs woorke as he byddeth vs, and he wyl blesse it to hys pleasure. Neyther he that plantes, nor he that waters is anye thyng, but God that geues the encrease, saythe Saynte Paule. And agayne, your labour was not in vayne in the Lorde: He geues encrease to some thirtye, syxtye, or an hundred, as hys heauenlye wysdome thynkes good: yet all must woorke moste earnestlye in hys Vyneyarde, referrynge the ende of

Let vs worke & the profyt commyt to God.

i. Cori. 3.

Mat. 13.

of their laboure and prosper to hym whose worke it is, who will see no necessary thinge fayle them which be not loiterers in his buildyng. Litle thinges that are taken in hãd in the Lordes name, shall grow to greate thinges so thẽ which worke deligently as the scripture saith: þ which is weake before god is strõger than mennes: & that which is moste glorious before men is abominable before God. Jonathã and his page, discomfited all the host of the Philistians, and than Saule folowing the chase destroyed them. Eliseus & his boy being in the City, when his boy was a fraied he desyred God to open his boyes eyes þ he myght perceiue howe many moe were w them, then agaynst them, and then the boye sawe the hyll full of Aungels hernessed to defend thẽ both, and God so blinded his enemyes þ they folowed the prophet whõ they sought to kyll, into the middes of hys countrie where he myght haue destroyed them yf he had lust.

1.Cor.1. Luk.xbi

1.Re.14.

4.Reg.6

God made diuers promises to them

them after they came out of Egypt: But because he begineth to entreate of Christ in these sentences folowig. I thinke he meanes that promysse chiefely where Moyses sayde: The Lorde would rayse vp vnto you a Prophet lyke vnto me, him shal you heare. This Prophet was Christ Jesus lyke to Moyses in many poyntes beyng borne amongst them and of theyr brethrē of the stocke of Juda and Dauid, of whom afterwards the father sayde wyth a voyce heard from Heauen: This is my welbeloued sonne in whō I am wel pleased heare him. Or elles it maye wel be taken for the promyse, whiche is written in the .22. of Exodus, where it is sayd, beholde, I wyll send my Aungels, or messengers before thee and he shall leade the in the waye & shall driue all thy enemyes out before the, whose land thou shalt posses. This Aungel was Christ Jesus who is called the Aungell of the great counsayle, because he brought from the bosome of his Father the secrete counsayle of God, and preached

Deut. 18.

Math. 3.

Christ promised was present wt oure fathers before hee was born.

Esay. ix.

thed his greate loue to the worlde. An Aungell is no more but a Messenger or Embassatour from God to declare and preache hys wyll and pleasure to the worlde. And that Christe was present wyth the Israelites, and guided them in the wildernesse, Saynte Paule telleth playne that they tempted Christe, and murmured agaynst hym: and Christe was the rocke. The meanynge and effecte of thys promyse is no more, but that as God was presente wyth their Fathers whan he brought them out of Egypt, and delyuerd them out of all daungers were they neuer so manye nor so greate, and broughte them in to the lande that he promised them: So he woulde nowe bee present wyth them deliuer them and finishe theyr worke if they woulde worke earnestlye, neyther mystrustynge hys mercye, but that he would be with them and defende them againste the Rulers whiche hated them, nor fearyng his power, but that he was able to perfourme his promyse vn-

1 Cor. 10.

to

to them. If we mystruste eyther his good wyll towardes vs, that hee wyll not, or hys power that he can not delyuer vs, we prouoke hys anger to deuoure vs, and can not looke for healpe at hys handes: for nothynge offendes hys Maiestye more then mystrust, but saythfulnes or doubting, as Saint Iames sayth: he that doubtes, is lyke a waue of water driuen wyth wynde to & fro, and that man which so doubtes, can looke to obtayne nothing at Gods handes: For he giues all hys gyftes to them that be saythfull and beleue that he is both a true God, verfourmynge all that hee promyses, marcyfull and willyng to helpe all whyche in their neede call vpon hym, and able to fulfyll all that he sayethe. They that eyther doubte or denye hys offered mercye or power to helpe: denye hym to bee a God. Therefore feare not but beleue me to be your God, and I wyll delyuer you, and defende you, as I dyd your Fathers: and ye shall fynysh thys tempel by my protection. James .i.

As I dyd bryng them into the lande which I promysed them, droue out theyr enemyes, and gaue them the lande to dwell in: So accordinge to this promysse it came to passe, for in.4. yeares space next folowinge they finished that temple as Esdras teaches. So good spede had they after that they beleued his promysse and that he would be with them.

Esdras.vi

But heare maye be moued a greate questiō how this is true that God sayethe by this Prophet heare that he brought them out of Egipt whan this people neuer came there but about a.1000. yeares before Moyses brought out theyr Fathers through the read sea, where Pharao was drowned after that he would not beleue the greate wounders wrought in his sight, nor feare the Lorde that had so often & greuously plaged him, for handling his people so cruelly. The scripture vses oft to geue that whiche was done to the Fathers, as thoughe it were done to the Chyldren: As when Melchisadecke toke tithes of Abraham

That whiche the fathers had, is also said to bee the chyldrens.

Hebru.vii

ham he is sayd also to haue taken tithes of Leui which was not borne of many yeares after, because he was contayned in the loynes of Abraham and after warde borne of his stocke and sede: So lyke wise sayth Saynt Paule: By one man synne entered into the world, and by synne Roma. 1 death, and hath gone through all, in whom all haue sinned: So we all that nowe lyue or hereafter shall do, and all before vs, haue sinned in Adam and broken Godes commaundement, as well as Adam did, because we wer cõteined in his loynes and as it were parte of hym, and toke our synfull nature of him hys sede and posterity. As we see those riuers whiche springe out of lytell welles are of the same nature that the heade and springe is where of they come though they runne .2. or 300. myle of thorough diuers countreyes: and as those crabbes are soure this daye that growe on the crabbe tre which is .200. or .300. yeares olde, because the fyrst roote and plante was sower: So we all be synfull

that be borne of Adam, and sowre as he was, because he the fyrste tree was suche a one, and the spryngs whereof we come, was corrupt and fylthy. So lykewyse God sayth: he brought thys people out of Egypt, whyche neuer hadde beene there, because he delyuered theyr fathers thence, in whose loynes they were contayned, and shoulde haue bene borne there, and subiecte to the same slaurye that theyr fathers were, yf God of hys great mercye and myghty power hadde not delyuered theyr fathers thence, and brought them into the land whych he promysed them. And as the mercye whych hath bene receyued in tymes past, is a token and argument of lyke mercye, and grace, to be shewed when so euer wee stande in the lyke neede and dystresse: so here that they shoulde looke for a sure helpe at Goddes hande, nowe in these daungers that they were in, he putteth them in remembraunce of that great delyueraunce, whych not their fathers onelye, but they also

Mercy receyued afore tyme is an argument of lyke to be showed in trouble to come or present.

also had before out of Egypt, that they shoulde not be afrayde nowe, but looke for sure helpe. The daunger was greater before, out of whiche they were delyuered, and yet they escaped it: So nowe Gods power and good wyll being no lesse towarde theym then before, they shoulde looke for the lyke helpe of God as before.

He promyses them here that hys spirite shoulde dwell wyth theym, and therefore they shoulde not be afrayde. For as before he sent hys Aungell to guyde them in the wyldernesse, so nowe he woulde sende hys holye Spirite vnto them, to dwell wyth them, whyche shoulde teache theym all thynges that they doubted of, or were ignorant in: shoulde comforte them in all daungers and dystresse, and delyuered them from all perylles that were towarde them, and therefore they shoulde not feare.

But as the other parte of the promysse concernes Christe whyche he shoulde comme too delyuer

thē out of spiritual bondage and sla uerye of synne and the spirituall Egypt: So thys part here concernes the sendyng of the holy ghost, whom Christ sayde he would send to dwel wyth vs, and bee our comfortour to the ende. For as the buyldyng of thys seconde Temple betokens the church of Christ builded by the preachyng of the Gospell: So here is the holy ghost promysed whych he sayd should not come except he went away from them. Thys spirite is called a comforter, because he strengthens vs in all our trouble: he is the spirit of truth, because he leades vs into all truth, and putteth vs in remembraunce of all thynges whyche Christ hym selfe taughte before, but no newe doctryne of hys owne. And because our sauiour Christe is taken from vs in hys bodely presence, he promyses vs that thys Spirite shall dwell wyth vs, not for a tyme, but to the ende, and therefore we should not feare. And is thys a sufficient cause to perswade a manne that hee should not feare the power of kings

The holye goost is promised to ỹ builders Iohn. vi.

Iohn. xiiii

or

or worldly trouble because the spirite of God dwelles with hym, ye truly: For what spirit can preuayle agaynst the holy spirit which is the power of God. It is written of Gedeon whan he enterprised that bereteous acte to fyght agaynste Gods enemyes, that the spirit of the Lord dyd clothe and defende Gedeon as our clothes do vs, & so he obteined that noble victorie wyth so fewe agaynste so many. And not to be afraid in suche trouble is the worke of the holy Ghoste as Esaye called him the spirit of boldnes strength and wisdome. Peter whan he denied his Maister for the wordes of an hand Mayde, after he receiued the holy Ghoste, did and durst confesse hym to the death before Princes & Rulers. So sayd our Sauiour Christe to his Apostels, when ye shal stande before kinges and Rulers, take no thought what or how ye shal speake for in that houre it shall be geuen vnto you what you shall speake: For it is not you that speake but the Spirite of your Father which speaketh:

Iude. vi

Esay. xi.

i. Tim. i.

Math. x

keth in you. And although to worlde ly wisdome this spirit seemes but a small thyng, yet it is most true that S. Paule saith: that which is folishnes before God, is wyser then men, and that which is weake before God is stronger then men: And he that hath thys spirite dwellyng in hym, nedes not to feare any power, be it neuer so great, for if God be for vs, who shall be agaynste vs, and yf he take hys breath and spirit, from the myghtiest Princes, they are troubled and vade away.

1 Cor. 1.

Psal. 104

The text

6 For thus sayth ỹ Lord of hosts: yet one litle time shalbe, and I wyl trouble the heauēs and the earth, the sea and the land.

7 And I wyl trouble al people, and the desyre of all people shall come, and I wil fil this house w̄ glory sayth the Lord of hostes.

The

The Prophet goth on forth wyth thys comfort to al people, & promyses not onely that God would be wt them in thys building, whiche they should finish in fewe yeares folowing, but into the temple also, which they dyd nowe buylde, God would sende hys Sonne Christe Iesus to preache hys fathers wyll, whom all people looked for & desired his comming, and he would fyll that house wyth glorye, that they shoulde not neede to take care for the smalnes of it: if they would onelye with courage woorke, God would fulfyl the rest. And þ thei should know him to be able to fulfyl his promise, he cals hym selfe by þ glorious name of the Lord of hostes so often here in these verses, þ they may vnderstād al creatures to be at his cōmaundement, & þ none could prevail againſt þ which he wold haue don, as is said before.

But thys is a straunge kynde of comfort to tel them of suche a trouble as shoulde trouble heauen and earthe, sea, land, and all people, and yet they shoulde bee gladde of it,

and

and that it shoulde come not longe after. The tyme when thys trouble chaunced was about .300. yeares after that thys prophet had thus spoken, and yet he cals it but one lyttle time. And this may wel be called a lyttle tyme in respect of God, with whom all thynges are present before hys syght wythout tyme, and a .1000. yeares wyth hym is as yester day whyche is past, and he hymselfe is before all tymes, not conteyned in tyme, but lyuyng for euer without tyme. Or els it is called a lytle tyme, in respect of that long tyme, wherein their fathers had so long looked for the commyng of Christ and so muche desired hym, and yet see hym not. It was nowe aboue .3000. yeare synce he was promysed to Adam, aboue .2000. synce he was so often spoken of to Abraham, and .1000. synce it was rentred to Moyses, and after to al the Prophetes from tyme to tyme, in respect of whych .300. maye wel be called a lytle tyme. Thys trouble whyche he saythe shoulde trouble heauen

Great trouble for christ is ioy to the good & thogh it be lõg it semes shorte: but the

heauen, earth, sea, land and all peo-
ple, is described by these myghtye
woordes to set out the greatnesse
of the trouble by the figure cal-
led hyperbale: and not that the trou
ble was suche that heauen, earth,
sea, and land shoulde feele it, and
be troubled therewyth, whyche are
insensible creatures, and can feele
nothyng that trouble them: but
thus by these woordes the scryp-
ture vses to tell the greatnes of
any thyng that it speakes of. Moi-
ses and Esaye, because the people
were harde harted and woulde not
heare their sayings, to set forth their
hardnes of hart, and the greatnes of
that message whych they had from
God to speake, say thus: Heare ye
heauens, & geue eare thou earth. &c.
Sayut Paule sayth by the lyke fi-
gure, euery creature grones and tra-
uayles, lookynge for the laste daye,
wherein they shall be delyuered frō
this vayne corruption wherein they
serue: not because dead creatures
can grone or trauayle, but for the
great desire that they haue to see
that

euyll be
hered
fore at it

Deu. 32.
Esay. i.

Roma. 8

that day of our redemption fulfylled, as the woman whyche trauels, grones, and desires to be delyuered out of her payne, & to be restored to her former quyetnes, or els it maye be taken that al creatures in al thes places should be troubled. But if this trouble should be so great, how can it be a promyse of ioye and comfort? Who can be merye to heare tell of suche a great trouble? Surelye thys is not promysed to the euyll but to the good. For as our lord and Maister Christ sayth speakyng of the trouble that should be in the destruccion of Ierusalem and the
Luc. 21. latter ende of the worlde: wo be to them that be with chylde and gyue sucke in those dayes, and the wicked shall wyshe the hylles to fall on the and hide them, they shulde seeke for death and it should flee from them. So he sayth to the good in the myddst of al that desperat sorow
Mat. 24. where in the euell man cannot tell what to do: Lyft ye vp your heades and be mery for your redemption

and delyueraunce is at hande. So after thys shorte tyme that hee speaketh of thys great trouble whych shall bee at the byrthe, preachynge, miracles, and death of our Sauiour Chriſte shoulde bee but onelye to the wycked: For the good menne shoulde as muche and more reioyce because that daye of saluacion and redempcion was commen, and he whom all people looked for hadde now appeared to the comfort of al good menne. And thys trouble shoulde not bee so muche to the bodyes and goodes of the wycked menne, as to the mynde and conscience: nor thys ioye shoulde not bee so muche worldelye and outwarde to the good, as to the soule and inwarde.

Great worldlye peace was in all the worlde, when oure Sauioure Chriſte was borne, but that peace whyche the Aungelles sange: glorye bee to God in hygh, and in Earthe peace, is rather the peace of conscience, Luke.ii.

bee

because God and man were nowe reconciled, and peace was made betwyxt vs and God, because hys sonne had taken our nature vpon hym, and was made man, but vnto the wycked it may alwayes well be sayde: there is no peace to the wycked sayth the Lord. What a trouble was Herode in whan the wyse men came and asked where was he that was borne kyng of the Iewes? The scripture saith that Herode and all Ierusalem was troubled at thys questiō. Herod thought he shoulde lose hys kingdome, and the Scribes and Pharisels thought that their authoritye was gone: which thyng greued them so much that they had rather haue hadde no Christe, then loste that authoritye. But Herod deuises a policy to saue hym selfe wyth all, and kylles all the chyldren that were twoo yeare olde and vnder, thynkyng amongst thē all he should haue kylled Christ, and he had rather haue kylled all, thē that onely Christ should escape. What a trouble was he in whan he

Esay. 48

Math. ii

led suche a murther, for feare of a
yonge chylde? What reason is it that
suche a kyng should so muche feare
a yonge chylde? But God prouided
wel inough for hys sonne, and was
as wise, ready and mercyful to saue
and deliuer hys sonne Christ, as the
other was subtile and cruel to mur-
ther him: for Herode had rather slea
all the children then that one Christ
should escape. But God bad Joseph
take Marye and the chylde Jesus
and flee into Egypt, and tarye there
vntyll he gaue hym contrary word.
What trouble were the Scribes
and Pharisels in, whan for his doc-
tryne, preachyng & miracles which
were so wonderfull that they could
not tell what to say, but sometimes
sayde: Do we not say wel that thou Joa. 7.
art a Samaritan, and hast a deuyl,
another tyme they woulde haue
throwne hym downe of the hil: and
agayne they saye it hathe not beene
heard of from the begynnyng, that
anye man hathe opened the eyes of
hym that was borne blynde: and
agayne, a manyfest wonderfull Act. 4.

lygne he hath wrought, we can not denye it, yf we let hym alone thus, the whole world wyll folow hym. How was the other Herode (which beheaded Iohn Baptist) troubled when he heard of hys miracles, and woulde haue hadde hym to haue wrought some in hys syght. How was Pilates wyfe troubled in her dreame for hym, and sent her Husband word that he should not medle wyth hym: how gladly woulde Pilate himself haue deliuered him, washed hys handes to declare hys innocency, and sayde he found nothyng worthye of deathe in hym. How were all the Priestes afearde when they heard tell that he was ryssen from death, and gaue money to the watchemen to saye that hys Disciples came and stole hym away when they slept. Why shoulde they feare a deade man? if he were a man onelye, hee coulde not hurt them, if a God, they could not withstand him. What trouble were the priests in when they forbad the Apostls to preache any more in Christes

Mat. xiiii.

Luk. xxii.

Math. 28.

Actes. iiii.

name,

name, and folowed the counsell of Gamaliel, saying: if it were of God they coulde not abolyshe it, why shoulde they bee afrayde of a deade man? Howe was kyng Agryppa troubled whan Paule had defended hys cause, and sayde to hym, thy great learnyng O Paule, maketh thee madde. Howe were the great learned Philosophers in Athens troubled, when Paule preached the resurrection of the deade, and of Christe, and sayde: What meanes thys sauer of newe doctryne, hee seemeth to teache newe Gods. What a trouble was ỳ Emperour Tiberius in, when Pilate wrote to him of the preachyng and miracles of Christ, & he demaunded that the whole parliamẽt of Rome would worshyp him as a God. But they cõsidering ỳ he is a gelous god & that he wil haue no other worshipped wt him, but al honor must be giuẽ to him onely: denyed him to be a god, or yet to be worshipped ther as god. What caused pope Leo. x. to be so afeard whẽ zuinglius begã to preach

Act. 26. 17.

Papistes feare ỳ gospel, and in dedes denye Christ.

the Gospell, but that he perceyued the light of Gods woꝛd would deface his pompe & pꝛide, & set abꝛode al his wickednes to the woꝛld to be laught at: and least he should go foꝛward in pꝛeachyng & rebukyng his abhominacion, he sent hys letters to hym sealed vnder his bull of lead wyllyng hym to hold his peace and pꝛeache no moꝛe of suche thynges, and he woulde geue hym what lyuyng, and as many byshopꝛickes as he would, yea to be a Cardinal, and what soeuer he would aske, except hys owne seate to be Pope. But he lyke a true Pꝛeacher went on foꝛwardes in hys busynes settyng vp Chꝛist, and pullyng downe popery. What makes the Pope at this daye and hys Clergy to burne, persecute and empꝛison all that loue the Gospell, but that they feare to lose their loꝛdlynes, make their bellyes theyꝛ God, & would liue at ease like loꝛds of the land? What makes them to deny Chꝛist to be a god, not somuch in playne woꝛdes, as in doctryne and dedes couertlyꝛ but that they se

they

they get muche ryches by reliques, pylgrimages, sayntes, Masses, pardones. &c. whych do as muche in effect as denye Christe to be God, because they seeke helpe by these meanes in their troubles, and forgeuenes of synnes, with comfort of conscience, whych all belonge so vnto Christ, that who soeuer seekes them other wayes, or els where, then at hys hands onely, do as much as in thē lies as to make Christ no God, robbe hym of that honoure whyche is due to hym onelye, and geue it to Gods of their own makyng. What maruayle is it if they folow that old decree of the Romaynes in their parliament wher they denied christ to be receyued, and worshypped for a God, because he shoulde not haue all honour alone as it is due to him onelye. Thus we see what great trouble it is to the wycked to haue Christe and hys doctryne to come abroade: and howe true thys was that the Prophet sayth here, and what trouble hath bene, and shall be to the ende, where the Gospell

is preached. The father shal delyuer the sonne to deathe, and the sonne shall ryse agaynst the father, so shall the mother agaynste the daughter, and the doughter agaynst the mother, brother agaynste brother. &c. whyche thynges we all see at thys day to haue comen to passe. Howe manye wyues, rather then they woulde forsake God, haue suffered death, forsaken husbande, chyldren, goodes, and countrye, and willingly banished them selues, & so haue many good husbandes also. Howe hathe one brother persecuted another? One frende and familiare another, euen to the death? How hath one Bysshoppe deposed and burned another? not to be an earnester preacher then the other was, but more Lordlye and cruel persecutour. But thys is euer true that Christ our sauiour sayd should folow the preachyng of hys word, that who so wil be his disciple, must forsake himself and all pleasures of the flesthe, and those whych be of hys owne house shall be hys enemyes.

Math. x.

Al-

Although this is marueylous that in ſuch trouble there ſhould be ioye and comfort, yet thys is more marueylous, that after all people were thus troubled for the Goſpell, yet they ſhould come vnto it, beleue it, and receiue it, not regarding any ſorow whych was ioyned therwyth, no not tearyng ꝓ loſſe of their liues ſo they might enioy it. For feare maketh a man to runne away, and not to come: But thys is the nature of the Goſpell, that the more it is perſecuted, the more it flouriſhes, as Dauid ſayth: the ryghteous man flouriſhes lyke a palme tree. The palme tree is ſuche, that if a great waight be layd on it, the broder it ſpreades and flourythes. And as camomylle with treadyng on it, and walking wares thycker: So the good man, the more he ſuffereth for his Chriſt, the more is hys fayth encreaſed. And as the huſbande manne that wyll reape muche, muſte ſowe muche: ſo the moe that dye for the woorde of Godde, the moe encreaſe too followe the ſame. Pſal. 92.

Persecuciō encreases ẏ Gospell and boldeneth men.

as we commonly say of the ashes of heretikes ryse vp a newe sorte. For it can not be, but when men see one so constantly stand in defence of hys opinion, that he geues hymselfe to the death for it, men wyll begyn to consider what a thyng it was that he dyed for, and that no man wyll rashly cast hymselfe away: When they see the truth of it, and God opens their eyes to perceyue, they are moued to offer them selues to the same death and ieopardye also. Cipriane wrytes that the bloud of Martirs is the seede of the Church, whereof ryse and encrease mo, as of the seede in the fielde sprynges new corne. Augustine lykewyse saithe of thē that were persecuted for Christ and hys woorde: they were tyed in chaynes and torments, they wer whypped, slayne and burned, they were imprysoned, they were kylled and torne in peeces, and yet they encreased. They were so farre from feare, that not onely they denyed hym not, but the more sorowe they had, the mo beleued on hym.

Ciuitate liber, 22, cap. 6.

hym. As when Laurence se hys Bi-
shop Xistus beyng than Pope to bee
drawen to death, he sayd: Quo is pa
ter sine Diacono quod non soles.
That is to say: Father, whither go-
est thou wythout thy Deacō, which
thou wast not wont to doo. Well
sayth hee, thou shalt folowe me,
not longe after, and so it came to
passe in deede. It is written of one
notable woman, whyche when she
hearde tell of the daye of execuci-
on, and that many shoulde be put
to death for Christes sake: she tooke
her chyld in her armes, vncalled for,
and runnes thyther that she might
profesle her faythe, and be putte to
death wyth them: As she was run-
nyng, she met the officer goynge to
see them put to death, he seynge her
make suche haste, asked her whether
she went, and she tolde hym, why
(sayth he) knowest thou not that
there shall be a great nomber put to
death, and that I go to see it done?
yes sayth shee, I knowe it well,
and therefore I go that I may dye
wyth them. Then sayde the officer,

why

why doest thou cary thy Childe
with thee, and shee sayde, that it
maye be a martir to dye for Christ.
The officer mervevlynge that the
Christianes dydde not feare death,
sente the Emperour woorde that
he woulde not go to put theym to
death, but he should sende a nother
yf he woulde haue it done. Lyke
Act.5.4. wyse in the Actes whan the prie-
stes forbad the Apostels to preache
anye more in Christes name, and
whypped them, the more they pre-
ched, and thoughte theym selues
happye that they were thoughte
woorthye to suffer suche thynges
for hys names sake. And for all
the cruelnes of the Rulers, Peter
turned two thousand at one sermō
and three thousande at an other,
which came saying: Brother what
shall we doo, and beyng pricked in
conscience cannot awaye, but
came as the childe to the Father
when he is afraide. When Paule
Actes.16 and Silas had bene whypped all
daye, and locked in the stockes
at nyghte in the deepe dungeon,
and

and watched with souldiers: The chaynes fell of theym, the keeper perceauing the prylon doore open by it selfe and thinking the prysoners were escaped, would haue kylled hym selfe: But after that he see they were all there and perceiued the greate worke of God he fell downe beliered them to go in to his house, washed their stripes, beleued in Chryst and was baptised.

There is no people vnder heauen, but they haue once receyued the Gospell and that canne not be sayde trulye of anye other kynde of learnyng in the worlde. Their sounde hathe gone throughe the whole worlde sayth the Psalme. The Philosophers neuer agreed all in one kynde of learnyng, but had manye sectes amongste them, no? the whole worlde neuer receiued them: no? anye heresye was generally receyued, but onelye the Scripture hathe bene vniuersallye taughte and receaued whyche is a sure argument of the truthe of it.

Psa. 10. No doctrinhath bene generallys receyued but the Gospell.

Aske

Psal. 2. Aske of me (sayth God the Father to hys sonne Christe) and I wyll gyue the people for thi heritage and the vttermoste partes of the earth for thy possession. Many suche generall promyses there bee wherein the turnyng of all people on the earth to the Gospell is conteined, and since the commyng of Christe perfectly fulfylled. The heresy of Transubstanciacion, Purgatorye, ministring the Lordes Supper in one kynde, the Popes supremicye, the Greekes neuer receiued nor yet doo. And although at the counsayle at Florence a few seemed to agree to it, yet were they shente for so doing, whan they came home, and it woulde not be receyued. Before the death of our Sauiour Christe, God had chosen to hym but onelye the Iewes to be hys people, but after they had refused to receiue hym for theyr redeemer, he bad hys Apostels go into the whole worlde and preache to all creatures. Now was the tyme come that all were called and of all sortes, degres, coun-

tries

tries, and states, manye were turned vnto God. There is no people vnder heauen that can excuse them selfe by ignorance, but they haue bene sufficiently taught: For Saint Paule sayth that the Heathen before Christ was borne, were without excuse, for where they knewe God and worshypped hym not as a God, therefore God gaue them vp to their owne lustes. By the creature hys inuisyble power, and Maiesty, maye be knowen, that he is a God. And therfore the most vnlearned is with out excuse, for this is sufficient to teach them to know there is but one God and to worship hym as a God, though they neuer reade Scripture, and who so euer doth not worship hym by this natural knowledge, is iustly condemned. We read of Anthony that holy Father which lyued in wylderues, beyng so farre vnlearned þ he could not reade, was asked of hys frende how he passed the tyme awaye, seing hee lyued alone and had no bookes: yes saith Anthonye Rom. i.

The creatures of God are rather lai mens bookes then ymages.

I want no bookes, for all the creatures of God are my bookes, and I reade and learne hys maiesty out of hys creatures, as you doo out of your bookes. And surelye they be goodly bookes to be looked on and to behold, the Sunne, the Moone, stars, birdes, fyshes, beastes, herbes corne, and grasse, trees, hylles, ryuers, &c. And he is woorse then a beast that can go looke at all these and not loue, prayse, and wonder at hys strength, power, wysedome, and goodnes which hath made all these to serue vs. The stars keepe so good an order & course in theyr mouings, the vertue of herbes to help diseases, and al fyshe, foule, & beastes fede and serue mā, which thinges come from him, who is Lord of nature. These may better be called lay mens and the vnlerned peoples bokes thā images, & Idols which be like vnto whō so euer it pleases the painter to make them lyke, for if al the images of anye one sainte wer laid to gether, they would al be vnlike one to another in many

poyntes

poyntes, & what a Monster shuld he be þ shuld be like al these, their gilded cotes & paīted faces shuld teach rather to be proud & to plaie þ harlote, than sobernes, simplicitie, holynes and lowlynes as becommes the Godly and layntes in dede.

After when he ads: the desyre of al people shal com, ther is prophecied the cōming of Christ in our flesh & nature to redeme vs frō þ bondage of hel, synne & death, which thyng al good mē frō the beginning haue desyred. It was a ioyfull thyng to perceiue Christ to come by the eyes of fayth, & happy was he to whom it was geuen to vnderstād, & beleue in him to come, but more happy did they think thē selues which did not onely beleue in him to come, but se him present in flesh. Simeon a righteous mā alwaies occupied in praier, desired to liue til þ day when he might se þ lord, which request god graūted him, & when the child Jesus was presented in þ tēple by his mother, he tooke þ chylde Jesus in his armes, praised God and sayd: Lord

Christ is desired of al gud men.

Luke. ii.

Lorde nowe lettest thou thy seruaũt departe in peace, accordyng to thy worde: For mine eyes haue sene thy sauing health, and so was well contented to dye after he had hys desyre. John Baptyst beyng yonge in his mothers wõbe, leaped for ioye as soone as hys Mother heard the salutacion of the Virgyne Marye commyng vnto her. Anna the Prophetesse a wydowe, lyuyng in fastyng and prayer cõtinually, chefely desyred to see the day of hys commyng. Many kynges and prophets sayth Saynt Luke, haue desyred to see that day and haue not seene it. Such a great desire for the encrease of theyr fayth haue all good men had to see Christ in our fleshe and nature, that we might by his death be delyuered frõ the slauery of hel, synne, and death. What a misery is it to be in bondage of consciences for our synnes and Gods rygh-teous iudgement: and what a comforte is it to know, that God is reconcyled to vs by the death of hys sonne. Thys is the desyre of

Luke. i.

Luke. 10.

all

all good men which is fulfylled to vs in Chryst. And he is called the desyre of all people, by the Hebrue phrase, which is asmuch to saye, as moste desyred. So sayut Paule calles hym not onely ryghteous and peace maker but ryghteousnes and peace it selfe, for so haue such wordes more strength when they be pronounced lyke substantiues, then the adiectiues haue. What a desyre had Esay the Prophet whā he cried vtenam dirumperes celos et descenderes: which is, would to God thou wouldest burst the heauēs and come downe. i. Corin. i.

For thys peace that God sayth he wyll fyll thys howse with glorye muche was sayd afore. But there he sayd onely he woulde shew his glory, and now he sayth he wyl fyl it wyth glorye: And thys is to comforte them that were so sorye because thys howse was litell in comparyson of the other olde one, and nothynge so costly and glorious. The fulnes of thys glorye appeared whan Chryste preached

hys Fathers wyll, healed dyseases, wrought miracles, rebuked the Scribes wyth theyr traditions. &c. as was sayde before. What greater glorye canne bee, than to doe good to theym whyche be your enemyes, to helpe them wyych can not helpe theym selues, and to doo it so freelye that he looke s for no rewarde in so doynge, but euen of free pitye whyche he had on vs, seynge vs lye in suche mysirye, dyd shewe suche mercy as to redeme vs, to take vs for hys chyldren, louers, and frendes, to teache vs, helpe vs, and geue vs grace to doo hys wyll, worshyppe hys Maiestye, feare hym, and loue hym, knowe our owne weaknes, and pardon oure negligence, oure infyrmitye, our forgetfull and vnthankful disobedyence. Greate glorye was shewed in thys house, when as Alexander the greate called Magnus, submytted hym selfe to the hyghe Priest Gods Minister, confessynge hys God to bee the true God where afore he was purpo-

The glorye of Christ in hys Church.

ses

ted to haue destroyed Jerusalem: and also whan Judas Machabeus wyth hys brethern after manye noble victoryes restored Gods relygion. But none of these fylled thys house wyth glorye, but some parte of it: Onelye Christe oure Lorde in whom is the fulnesse of the Godhead fylleth thys house wyth glory. Christe fylled thys temple, so full of hys doctryne and myracles, by hym selfe and his Apostles, that the fulnes therof ranne throughe the whole worlde: for there it beganne as in a spryng, and nowe hath fylled the whole worlde therewyth. So lyberall is hee that hee geueth not onelye a parte, but full and heaped measure, euen to the toppe that it flowes ouer.

What a glorye of God was shewed in thys house, whan oute of all countryes vnder heauen were gathered deuoute menne to worshyppe God there. And after the Apostles receyued the holye ghost, after Christes ascencion, Peter in his sermons conuerted .v. thousand. Act. 2.

Actes.viii. How far spread was this glory whē the Eunuche of Quene Candace moued with the great report of that gorgious temple, came thither for to worshyp. But this ꝑ mighty lord of hostes worke, which hath all thynges at commaundement and truely fulfilles all hys promyses euen vnto the ende.

The text. 8 Gold is myne, and siluer is myne, sayth the Lorde of hostes. Greater shall be the glory of thys later
9 house, then of the further sayth the Lorde of hostes And in thys place will I geue peace saith the Lord of Hostes.

There were two chiefe reasons which discouraged them from this buylding, which were mete yea and necessary to be pulled out of their myndes: And therefore the prophet chiefely

thiefely touches these two. The first was ỳ kinges before time, who had forbidden to buylde, & their officers whych were as dilygent to stoppe them: The second was pouertye, for that by the great vsury, bribery, and oppression of the Rulers, they were so needy, that they were not able to finish it. For the first God sets hym selfe agaynst the kyng, as though he should say: though the kings power be great, yet I am greater: though he forbyd, yet I byd, though he be a gaynste you, yet am I wyth you, saith the Lord of hostes. What harm can they al do vnto you, whan I am wyth you? Who can hurt whan I wyl defend? For their pouerty they should not feare, for al gold, syluer, ryches and treasure is myne, saythe the Lorde, and I gene as muche and as lytle, when, where, howe longe, and to whom I list. All be my Stuardes, and to me shall make an account, it is not their owne to spend as they wyll, but as I appoynte. Although Churles be nyggardes, and wyll not part with it, vnthrifts

doo waste and myspende that whyche they haue, and neyther of theym wyll further thys my woorke, yet feare not ye, for I (in whose handes are all heartes, and all ryches) wyll so mooue their myndes, and bryng the matter so to passe, that my house shall not lye vnbuylded for lacke of money. I aske no more of you but to do as muche as in you lyeth: Out your good wylles to and woorke, let me alone wyth the rest: although ye knowe not howe to come by money, I haue wayes ynoughe, and wyll not see you want.

God will not see hys buylders want.

And althoughe thys promyse be made to thys partyculer people, in thys present matter of buyldynge Gods house, yet it serueth not for that onelye case, but it is a sufficient comforte for all theym whych take the Lordes woorke in hande (what kynde of thynge so euer it be, so that it be to set foorthe hys glorye, and not our owne) that in suche godlye enterpryses wee shall not lacke, but haue ynoughe

to

to fynyshe it, and doo it wythall. And beſydes that, if wee beleued thys to be a true ſaying, that God dydde ſpeake it, and woulde perfourme it, it woulde worke muche goodneſſe in vs.

If we beleued all tyches to be ỹ Lords we would neyther get them wrõgfully nor ſpend thẽ wastfully

Fyrſte, it wyll worke ſuche a feare in vs towardes God, that for no neede or vauntage we would take, or yet gette one pennye wrongfullye, eyther by flatterye, periurye, blurye, bryberye, lyinge, ſtealyng, dyſceyte, falſe waygh̃es and meaſures, or by anye other vnlawfull meanes. For who durſte take one halfe pennye, yf that he were perſwaded that it were Gods hys Lorde and maker, who hates and punyſheth all falſenelle? Who dare bee a theefe and a Traytoure to God that is in heauen, who made and rules all in earthe? But becauſe hee thynkes it to be ſuche a mannes, and that God ſeeth hym not, and manne ſhall not parceyue it, wythoute all ſhame hee deceyueth man, and robbeth hys Lorde God and heauenlye Father.

Therfore whan the deuil puttes in thy hearte to get any thynge wrongfully, thynke with thy selfe: What shall I do, shall I be a theefe to my lord God, who made me and saued me, these goodes be not this mans onely, but they be my Lord Gods who hath made hym hys stuarde ouer them, and vnto whom he muste make account of the. And although I can decepue man in gettyng of them, yet God seeth all thinges and nothyng is hyd from hym. If true fayth considered these thyngs thus, no man would not durst vse any decepte in any kinde of thyng.

Secondly yf thys saying wer duly considered that all gold and syluer is the Lordes, who durst mispēd or waste one farthing of it vntruely vpon thynges not necessary. God hath giuen man all hys creatures to serue for hys necessary vse: But to be a dronkard, a hore hunter, a gamuer, a Swasshebuckeler, a Ruffian to waste hys money in proude apparell, or in haukyng, huntyng, tennes or in such other vnprofitable pastimes

pastimes, but onelye for necessarye refreshing of the wit after great study or trauayle in weghty affayres, he hath I saye not alowed thee one mite. Reade the Scriptures through and thou shalt not fynde wher gentell men be alowed to waste their money vpon vayne pastimes or vnprofitable, more than the poore simpell man is. In all good common wealthes there be no lawes ẏ geues more lyberty to synne to the ryche then to the poore. God our heauenly Father lyke a ryche wise stuarde deales hys mony abrode to vs hys seruauntes, some more, some lesse, as he thynkes good: And sayth vnto vs all, worke vntyll I come and encrease thys porcion that is geuen you. Poore and ryche hath this said vnto hym, and euery one shall make an accounte vnto hym and it shall be sayd to euerye one: Make account of thy stuwardship. Looke in in the lawe of God, and there shalt thou fynde howe to bestowe thy money: And yf thou can not fynde it agreeing with Gods worde, it is euell

No degree is alowed vaynelye to waste his goodes.

Luke. xix and. xvi.

euyll, howe soeuer thou bestowe it. For as a ryche man geueth hys man money, sendes hym to the market, and biddes him not bestow his money as he lyst, but appoyntes hym howe to doo it, thus muche vpon suche thynges, and thus muche vpon other: So God hathe geuen vs hys scripture as a rule to folowe in bestowyng hys money or other giftes. And although men or thynges be not there named, where on to bestowe it, yet the degrees and sortes of bothe, as the poore, and necessaryes bee often beaten into our heades. Gentlemen and younge Ruffelers maye not saye as they commonly vse: Is not my money mine owne? Maye I not spende it as me lust? who shall correct me? what woulde ye haue me to doo? Shall I buylde Castels and Towers wyth it? I haue more then I canne get spent, the nexte rent daye is at hande. Shall I bee a Lowte and sytte in a corner? Naye it becommeth a Gentleman to make merye and ruffle it. Shall I not make

good

good cheare, that other maye fare the better. Lette me make merye whan I am younge, I wyll waxe sadde, wyse, and thryue, whan I am olde.

But thou whych thynkest thus, remember the euyll Stuarde, whyche whan he was called to account, and coulde not dyscharge hys reckenynge, gaue awaye hys Maisters goodes that he myghte mayntaine hys ydlenes. But he was put oute of offyce, as all they shall bee caste from Gods face whyche lykewyse vnprofitablye spende that porcion whyche God hathe geuen theym. Thynkest thou that God wyll allowe thys account yf thou saye: Thus muche is spent vpon hoores, thys at Cardes, thys at dyse, thys on maskyng, thys on mummynge, thys at bearbaytyng. &c. Naye, nor yet on Massyng, gyldyng of Sayntes, payntyng of Stockes and Stones, settynge vp Roodes, byinge of popyshe Pardons, geuyng money to thys cloyster of Moonkes, and that house of Friers with such like. Luk. xvi

Who

Who would spend one peny so euel, if he thought that it shuld beare witnes agaynst him, and condemne him at the last day? It is for lacke of faith that suche vnthriftes doo myspende Gods their maysters money, because they thynke it is their own, and not the Lordes as the Prophet sayth here.

Thyrdly, if thys were beleued as it ought to be, it woulde make vs neyther to grudge against God that geues plenty manye tymes to the euyll men, and the honester sort liues more barely, nor we should not disdayne to see one preferred before our selues, in more wealth or authority. We shoulde also content our selues wyth that portion whych God hath geuen vs, not murmuryng nor sorowing that we haue lesse the other. This thyng hath often greued Job, Dauid, Jeremy, Abacuk, and other holye men that they dyd see euyll men in wealthe, and good men in trouble, and they could neuer satisfy them selues in thys, what should be the cause of it, vntyll they entered into

Psal. 73.
Job. 21.
Jere. 12.
Abac. 1.

into the sanctuary of the Lord, and there they spyed that the ryches of the earth is the Lordes, to dispose at hys holy wyll and pleasure. And because it pleases God to bestowe so muche or so lytle vpon thys man, or that man: it is iuste, and I shoulde content my selfe therewyth, knowing that what so euer he doth, it is good because he doth it, and no man muste grudge or dysdayne there at. The wyll of God is the rule of all iustice and ryghteousnes: as because God wyl haue it so, therefore it is good, iust, and ryghteous. Gods wil is the firste and chiefe cause of all thynges, so that when we see that God wyll haue it so, wee muste not aske why he wyll haue it so, but be content therewyth, syt downe and quiet our selues, prayeyng hys goodnes, and marueylyng at hys wysedome, that rules all thynges so well and wysely. And with that litle portion that it hath pleased him to geue vs, we shall content our selues, whē we consider that he owes nothynge to anye man, but that whyche he

To refer all too Goddes wysdom staiesthe minde in all trouble.

geues

geues, he geues it freely and lyberally: and so muche as hee knowes better then thou thy selfe, what is meete for thee to haue. Thou which haste lyttle thynke thus wyth thy selfe: My good God and father who hath ruled and doth rule all thinges at hys own wyll and pleasure, whose wysedome I am not able to perceiue, and whose vnspeakeable loue towardes me in geuyng hys owelye Sonne to dye for me, I can not vnderstand: He that loues me better then I loue my selfe, he I say knoweth that if I had more ryches and wealth, I should be to wanton, and so displease hym: Therefore prayse be hys wysedome whyche doth not ouer lode me wyth more than he wyll geue me grace to discharge. Howe can I loue hym inough that geues me all necessaries, and dothe not charge me wyth superfluityes? The euyll men whyche haue suche plentye of all thynges, he woulde wynne them wyth gentlenes, and by gentlenes draw them vnto him, but in thee that haste lesse, he wyll

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let all the worlde knowe that thou louest him not for any great wealth whiche he geueth thee (whych cupl flatterers manye tyme do) but euen of dutye, and that thou wylt beare the crosse of pouertye wyllynglye, rather then forsake hym. What a mysbeliefe is it, to thynke that God doth not geue and dyspose his goodes so well and wyselye, but that manye can deuyse it better? And yf wee had once thys saythe rooted in our hartes, that he dothe all for the best, it woulde make vs say, how so euer wee oure selues, or other haue muche or lytle: it is the Lorde that doth it, let hym doo that seemeth good in hys syght. And if we loose it by fyre or robberye, we shall bee content to saye wyth Job: the Lord gaue it, and the Lorde tooke it a waye, and as it pleases the Lorde, so it is done, the name of the Lorde be praysed. Job. 1.

What a pryde is thys in manne to thynke that he coulde deale hys goodes better then God hath done?

Or

Or that it were better for such men, and such to haue more or lesse, then they haue: as though we were wyser then God, and if thynges lay in our handes, we could do them better then he can or doth. Our sauiour Christ cals it lacke of faythe, when we mystrust the power of him that he cannot, or the goodnes of God that hee wyll not prouyde necessaries for vs, chiefely if we seeke the kyngdome of God, and the ryghteousnes thereof, and sayth: Marke the byrdes of the ayre howe they neyther sowe nor mowe, nor gather into the barne, and yet your heauenly father feedes them: howe muche more wyll he do you, ye of lytle fayth?

Esay. 59.

Mat. vi.

There is nothyng canne greeue that faythfull hart so, whych constantly beleues that gold and syluer is the Lordes, but it woulde boudoutyngly looke and hope for all necessaries by Gods prouision to be geuen hym: and yf ordinarye meanes dydde fayle, that the Rauens should feede him as they did Elias,

3. Reg. 17

the

the stones should flow out water as in the wyldernes, or water shoulde bee turned in to wyne, or that lytle whych they haue should so encrease that it should be sufficient vntil plentye came, as the handfull of meale of the poore wydowes, or els one sclender dynner shoulde strengthen them so vntil they came where they might haue more sufficiently, as Elias walked in the strength of one therse cake xl. dayes, eatyng nothyng els. For it is as easye for God to prouyde for his people by som one of these waies or other lyke, as by any other ordinary meanes, as in the beseegyng of Samaria where they eate their own chyldren and dunge, and the nexte day suche plenty. But thys is euer most sure that those whyche bee of God can not lacke. For as Saynt Paule reasons he that hath not spared hys owne Sunne, but hath geuen hym for vs all, howe can it bee but wyth hym he hath geuen vs all thynges? and for hys sake he wyll denye vs nothyng mete for vs? How canne hee denye vs a peece of bread,

Exod. xvii
John. ii.
3. Kyng. 17

The fayth full cannot lacke necessares

4. King. 7

Rom. viii.

meate, or a cote, that hath geuen his onely Sonne Christ Iesus to dye for vs. Can a worldly earthly Father yf he see hys Chyld want, weps and aske hym meate, deny hym, will he not rather spare it frō hys owne bealy, then see hym weepe or want? And shall we thynke that God hath lesse pitye and loue toward vs, then one of vs hath towardes another? Whych thynges all considered, they and all we which haue Gods howse to build, should not discourage our selues for pouerty or lacke of habylitye: For the Lorde of hostes sayth all golde and syluer is hys and he wyll gyue sufficient to his owne buyldyng.

And althoughe manye of them thought that thys later howse wold be nothyng so pleasaunt, gorgious & costly as the fyrst, & therfore they wept when ẏ groūd work was layd as was sayd before: yet to comforte them w̄ that they should with better courage and stomake go about it, he promises them that the glory of this later house shal be more thē the first,

and

and they shal not onely haue inough to buylde wythall, but it shall be a more gorgious house in the syght of God, then the fyrst was. The fyrste temple had in it the golden candlestycke, the golden censer, the golden aultar, the Cherubins, the golden Arke of the Lorde, wherein was the Tables of Moyses, the rodde of Aaron, and the pot of Manna, the golden Table, it had also Urim & Thummim, wyth dyuers other relyckes, whyche all or many of them were destroyed by Nabuchodonozor and others whyche spoyled the temple: So that although other Jewelles and ornamentes were restored by the good kyng Cyrus, yet woe doo not reade, and the Rabbyns also thynke that these were not in the seconde temple, and of Urim, and Thummim, Eldras semes to speake plaine þ they wer not ther. What should make thē this house more glorious thā the first, seing it wanted these outward, glorious and pleasaunt thynges to the eye, and in such ornaments was nothing to be cōpared with the first?

What thynges make a temple to please God best.

Eldras.ii.

Surely nothyng, but thys that we speke of before: That our sauiour Christ presented him selfe therin preached hys Fathers wyl, and the glad tidinges of the gospell, rebuked the tradicions & ceremonies of ẏ scribes and Pharyseis, healed al diseases, & redemed the hole world, therefore maye we gather here thys necessary argument vpon these wordes of the prophet: that ẏ church is more pleasaunt in the sight of God where ẏ Gospel is preached, Gods Maiesty and hys mercy declared, then where al the ceremonyes of Moyses, or the Pope do shyne sō glorybusly, to the syght of the world. Let the Papistes examyn well, by these wordes whether theyr Copes, Chalices, Vestmentes, crosses of golde and syluer, their singing, ringing, sencing, their Images, reliques, pardons, couniured waters. &c. be more pleasāt seruice to the lord our god, thē wher ẏ trompet of Gods word soūds in our eares, to stir vs vp to the praysyng of God, and pullyng downe of our owne croked froward nature and

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homakes. Ther can be nothing fond in thys second howse, but it was al and much more to be had in the first saue the preachyng and myracles of Christ and hys Apostles. For thys poynte onely therfore wherein it did excel the fyrst, it dyd please God more then the fyrst, therefore must it nedes folowy that those companyes and Churches please God better, where hys liuely word is preached, thē where they go about w̄ dead ceremonies to serue him, though they be neuer so glorious outwardlye. Let vs be ashamed then of these lewd sayinges: what should I do at the Churche, I maye not haue my beades, the Church is lyke a waste beam, there is no Images nor saintes to make curtsy vnto, lytell God in the bore is gone, ther is nothing but a lytle reding & preachyng that I can not tell what it meanes. I had as lefe keepe me at home. This is a wofull saying, that because we may not worshyp God as we lust our selues, we wyll not worshyp hym at all. Thys is Idolatrye to

leaue that kynde of worshyp which he hath appoynted vs in hys word, and deuyse a newe sorte of our own, whyche God shall eyther be content wythal, or els be without. The Heathen people wouldе saye when they see the people so foolysh, to thynke that God wouldе bee worshypped wyth golde and syluer: dicit pontifices in templo quid facit aurū? which is to say, tell vs O ye Bysshops what good doth gold in ỳ tẽple? Ambrose sayth: the Sacramentes looke not for golde, and those thynges whych are not boughte wyth golde, cannot not please wyth golde. And the best writers doo wytnes that it was better when the Lordes Supper was ministred in woode and glasse, and the Priestes were pure as golde, and dyd preache: than when the Priestes were woodde, and the cuppes golde, that is to say dumme, vnlearned, vnpreachyng Prelates, and yet wouldе minister the Sacrament in cuppes of golde and syluer. The tyches and treasures of the Churche belonge to the poore, and vpon them should all

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the goodes of the Churche be bestowed, whyche is remaynynge of the Preachers lyuynges, and not to fede ydle bellygods wythall, as Monks, Fryers, Prestes. &c. Suche a godly answer made the godly and true Deacon Laurence, when as the Emperoure sent hys man to spoyle the Churche of the treasure that there was. He commaunded Laurence in the Emperours name to deliuer him all the treasure in the Church. Laurence requited a fewe dayes respyte to gather all the goodes together, whych being graunted, at the day appointed, hee gathered al the poore folkes in Rome together, and when the Emperours seruaũt came, thynking to haue receiued the whole treasure, & callyng for Laurence, asked where the treasure was, Laurence shewed all the poore people, and said beholde the treasure of the Churche. Thus was the goodes of the Church than bestowed, and not to mayntayne the Pope, nor yet hys carnall Cardinalles in theyr ruffian rowte and ydelnesse. &c.

The peace whyche hee promyſes to lend in thys place, is not ſo muche an outward peace, although thei had that peace as long as they feared the Lord: but here is ment the peace of conſcience whyche Chriſte brought te from heauen as the Aungels ſonge at hys byrth: Glory be to God on hygh, and in earth peace. &c. and he is not oneli the peace maker betwixt God and man, but peace it ſelfe as Saynt Paule calleth hym ſaying: he is our peace, whyche hathe made of both one, as was noted before. It is more to call hym peace it ſelfe, than to call him the peace maker betwixt God and man, pacifying the fathers wrath for our ſynnes, and purchaſyng pardon for all our wyckednes. The peace of conſcience when we beleue God to be our father for Chriſtes ſake, forgeuyng all our ſynnes, and beſtowyng all hys goodnes on vs, is the greateſt comforte that can be, though the worlde rage neuer ſo muche agaynſte vs, as oure Sauiour Chriſte ſaythe: in the worlde you ſhal haue affliction and trouble, but

Luke. ii.

Epheſ. ii.

Iohn. xvi.

vnt in me you shall haue peace. And
agayne, I leaue my peace among you Joh. 14.
and I geue my peace vnto you. &c.
And although the Church of God is
often more forgetfull of his goodnes
receyued, whan they haue worldlye
peace, as the Prophet sayth: in thys Esay. 38
outward worldlye peace my bytter-
nes is most bytter, and therefore ne-
cessary it is to be tryed by aduersity,
heresies, imprisonments, death, and
other cruelties: yet in the myddest of
all trouble they shall vnde present
comfort and peace pacyently to beare
all suche sorowe as shall be layde on
them. When as Emperours wer not
Christened, great was the persecu-
on, and yet coulde they not preuaile.
When heresies began to spryngе in
the Church, than God rayled vp Au-
gustine and others to withstand the,
and the mo that they were, the more
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shed, but after that the Pope had co-
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Worldly peace is moste greuous, & in persecucion the conscience is quiet.

sub-

The peace whyche hee promyſed to lend in thys place, is not ſo muche an outward peace, although thei had that peace as long as they feared the Lord: but here is ment the peace of conſcience whyche Chriſte brought te from heauen as the Aungels ſonge at hys byrth: Glory be to God on hygh, and in earth peace. &c. and he is not oneli the peace maker betwixt God and man, but peace it ſelfe as Saynt Paule calleth hym ſaying: he is our peace, whyche hathe made of both one, as was noted before. It is more to call hym peace it ſelfe, than to call him the peace maker betwixt God and man, pacifying the fathers wrath for our ſynnes, and purchaſyng pardon for all our wyckednes. The peace of conſcience whan we beleue God to be our father for Chriſtes ſake, forgeuyng all our ſynnes, and beſtowyng all hys goodnes on vs, is the greateſt comforte that can be, though the worlde rage neuer ſo muche agaynſte vs, as oure Sauiour Chriſte ſaythe: in the worlde you ſhal haue affliction and trouble, but

Luke. ii.

Ephel. ii.

Johñ. xvi.

vnt in me you shall haue peace. And agayne, I leaue my peace among you and I geue my peace vnto you. &c. Joh. 14.
And although the Church of God is often more forgetfull of his goodnes receyued, whan they haue worldlye peace, as the Prophet sayth: in thys outward worldlye peace my bytternes is most bytter, and therefore necessary it is to be tryed by aduersity, heresies, imprisonments, death, and other cruelties: yet in the myddest of all trouble they shall synde present comfort and peace paciently to beare all suche sorowe as shall be layde on them. When as Emperours wer not Christened, great was the persecution, and yet coulde they not preuaile. When heresies began to sprynge in the Church. than God raysed vp Augustine and others to withstand thē, and the mo that they were, the more was the truth tryed out and floryshed, but after that the Pope had cōquered all, good learnynge decayed, and the deuyll thereby had lulled all on sleepe, then came thys outwarde worldly peace, where the most parte sub-

Esay. 38

Worldly peace is moste greuousest, & in persecucion the cōscitēce is quiet.

submitted theym selues to the beast, and his peace was the bitterest thing that could be before God, and greatest trouble to all good consciences. For then outward peace brought in Lordly pryde, why che harmed more then anye persecucion, as Bernarde sayth. But nowe after that the lyght appeares agayne, wyth what peace of conscience can and doo men offer them selues to the fire, thoughe the Pope and hys clergye rage lyke Lyons or mad dogges? What great learnyng hath God reueled in our tyme more then before: and chiefly it hath bene done because of errours, hereSies, sectes, and controuersies that be abroad, þ Gods chosen people should not lyue in blyndnes styll, and that hys goodnes may be knowen. And althoughe persecucion be great, yet God strengthens hys to dye for hys truthe in moste quyet peace, to the shame of their persecutours. Where there is no stryuyng, there is no victory, where there is no victory, there is no prayse nor rewarde: Therefore god of hys great lone, that his people

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may haue moſt noble victories, and greateſt reward, he ſuffereth them to be troubled by the deuil and his miniſters, but not to be ouercomen by them. Where the tormentours rage becauſe they can not ouercome the ſymple ſoules, holding faſt the fayth which they woulde pul from them, and for the whiche they ſtriue: God ſo ſtrengthens hys, that they ſuffer all tormentes with more peace of conſcience, then the tormentours do laye it on them, which deuyſe the deaths for them. But not onely thys inwarde peace, but an outwarde alſo was geuen them, as longe as they diſpleaſed not the Lord. God commaunded that euery man amongſt the Iſraelites ſhould come thryſe a yeare to Ieruſalem to worſhyp hym there: and leaſt they ſhould grudge ſaying: who ſhal defende our countrie when we are gone ſo farre from home, oure enemyes wyl inuade & deſtroy vs: God promiſes that he wil defend their coũtry in ỹ meane tyme and that they ſhould haue no harme Thus they beleuyng God, wer bold Exo. 34.

to

to go to Jerusalem to serue God, leauynge none at home to keepe their goodes and landes, but a fewe women and childzen. So we if we wold serue the Lozd aryght and maintaine hys true religion, our enemies shuld not hurt vs, but wemen and childzen shuld be able to defende vs: if we wyl not serue him as he hath apointed, there is no worldlye power able to defende vs, but we and they shall peryth all together.

10 ¶ In the .24. daye of the ninth moneth, and the second yere of Darius, was the message of the Lozde sent by the hand of Aggeus the Prophet saying:

The text

11 Thus sayth the Lozde of hostes: Aske I praye thee, the priests the law saying:

12 If anye man beare holye flesche in the lap of his garment, and do touche wyth

hys

hys lappe, bread or brothe, or wine or oyle, or any kind of meate, shall it bee made holy? the Priestes aunswered and sayde no.

13 And Aggeus sayde: if hee that is defiled in soule, doo touche anye of these, whether shall it be defyled? the Priests answered and said it is defiled.

14 Aggeus answered and saied: So is this people, and so be theese folke before my face (sayth the Lorde) and so is all the woorke of their handes, and what soeuer they bryng hyther, it is defyled.

For the reckening of mouthes, yeares, and daies, and such other particular woordes, we sayd inough before:

fore: Nowe is the Prophet sent to oppose the Priestes in the lawe of God, and make them gyue sentence agaynst them selues. The lyppes of the Priest kepe knowledge and they shall aske the lawe of hys mouth sayth Malachy: And therfore to see what knowledge they had in the lawe of the Lord, and what aūswer they would make, he was sent to examyne them, and he puts forth his question so wysely that he makes them to condemne them selues by theyr owne iudgement. He is hyden aske them out of the lawe of god and not out of the Popes lawe, nor yet any mans lawe, whyche often thorough bribes is ended as a man is frended, but out of Gods booke whyche with out parcialitye speakes indifferently on all partes, and neyther feares the ryche for hys myght and authority, nor hath foolishe pity on the poore for hys powertye, but vprightly iudges tyght, and condemnes synne, where so euer it is found. If the Priestes in Moyses lawe had thys charge geuen them,

Malach. ii

to

to be so cunnyng in the Scriptures that they should be able to aunswer all doubtes whyche could be aſked them: Howe much more should our Prieſtes now be able by the Scripture to teache all whyche be ignoraunt, and aunswere al doubtes that can be moued: for Saint Paule ſaith a Minister should be able to exhorte with holsome doctryne, and confute false. But yf ye want one to keepe a Curre rather then a cure, to be a Hunter, or a fawkener, to be an ouerſear of your woodmen, to be your Guard, or loke to your shepe & cattel to be your Gardiner, kepe your Orchard or write your buſines, who is meter for any of theſe buſineſſes then ſyr John lackelatyne? What a wyckednes is thys that they should take ſuch paynes to be ſo cunyng in theſe thynges that God lookes not for of them: and in thoſe thinges that God hath charged them wyth all, they can ſaye nothynge at all, they bee dumme Dogges not able to barcke in rebukynge ſynne, and blynde guides not able to rule theyr flocke,

Prieſtes ſhuld be learned in the ſcripture

1. Timo. 1.

but

but if the worlde bee on their syde, they can then play the wood dogges, bytyng and snatching at euerye man neare theym, and let no honest man dwell in rest by theym, but accuse, burne and condempne al that speake agaynst their mischiefes. If there be a trentall to be sayd, or any money to be gotten for Masses, Diriges, Relikes, pardons, &c. then who is so redye as they? they can smell it out a great sorte of myles of. But if a man want comfort in conscience, woulde vnderstand hys duty towards God, or Gods goodnes towardes vs, they be blynde beastes, ignoraunt doltes, vnlearned asses, and can say nothing but make holy water, and byd them say a Ladyes psalter.

The questions whych he putteth forth here, tend to thys purpose, that by one thyng whych is lyke, he maye proue an other lyke. For lyke as halowed fleshe dyd not halowe those thynges whych it touched: so dyd not the goodnes which was in some of them make the rest holye. But lyke as he who is defiled in soule,

dyd

dyd defyle al the woorkes that he ta-
keth in hand, euen hys prayers and
sacrifices. &c. so they dyd also defyle
all which kept compauy with them,
by their euyll example. Thys kynde
of teachyng by parables and simili-
tudes, which be lyke in matter, con-
sequence and truth (although diuers
in wordes) is pithy to perswade, and
is vsed sundrye tymes in the Scryp-
tures, to brynge a man to geue sen-
tence agaynste hymselfe. As when
Nathan tolde Dauid the similitude
of the ryche man that hadde manye
sheepe, & the poore man that had but
one, & that the rich mā had taken the
poore mans one shepe, Dauid said he
had deserued death, not vnderstan-
ding that Nathan did meane Dauid
himself to haue don this thing, who
gaue this sentence of death agaynste
himself, because he had so many wy-
ues of his own & yet could not be cō
tent with them, but toke Urias wife
also. So when the womā of Thecna
fained her self to be a poore wydow,
& her. 2. sōnes had the one kylled the
other, & the officers wold haue put ẏ

Similitudes bee a good kind of teachīg ii. Reg. xii.

ii. Reg. 14.

other to death for murtheryng hys brother, shee makes supplycation to the kyng Dauyd, desyring that her other sonne myght not be put to death, for she had rather lose y one sonne whych was kylled, then haue the other now put to death also: For then all her comforth was gone. When Dauid had graunted her request, that her Sonne should not dye for thys murther, then sayd she: Why should not the kyng bryng home agayne hys Sonne Absalon, whych kylled hys brother Ammon, but suffer him to dye also banysshed. Thus Dauyd was deceiued by the woman, whych vnder the names of her owne sonnes made sute for Absalon the kynges sonne by the counsell of Joab: and Dauid thought in reason he should be as redy to shewe pytie to hys owne sonne Absalon, as to another, and gaue sentence so agaynst hym selfe. So the Priestes here graunting, that what so euer touches hym who is defiled in soul, that thynge is also defyled to: do proue & geue sentence against them

selues

selues, cõdẽning al their own deedes to be nought, & defiled, because they them selues wer wicked and defiled. What wickednes wer in this people Esdras tels when he diuorces suche a number as had marryed Heathen wyues contrary to the law, and Nehemias when he tels how by biberi and vsury they had polled their poore brethren, and gotten their goodes & landes into their handes, and nowe they had al offended God in not bildyng this temple, this Prophet teaches plaine. These with diuers other grosse syns, had defiled this people, & therfore al that they did and touched was defiled. Sinne is so vile & filthy þ it defiles euen those things which God hym selfe hath cõmaunded, as Esay sayth: your sabboth dayes and other feastes, my soule abhorres, and yet God had cõmaũded thẽ his own mouth to obserue such feastes. Esaye saith also: he þ offers an Oxe, is as yf he killed a mã, & he that sacrifices a Sheepe, is as thoughe he brayned a Dogge. And agayne, sacrifice & offeryng for syn thou hast not required.

1. Esdra. x.

Nehem. v.

Synne defiles those thynges þ God hymselfe commaundes.

Esay. i.

Esdras. 6

Psalm. xl.

But Esay addeth a reason why God should hate that which he once commaunded, and saith: your handes are full of blood, ye do not heare the widowes and the fatherles cause. &c. Seing then sinne hath such a strēgth in it, that it makes God to hate those thynges whyche he ordeyned hymselfe, howe muche neede haue we to take hede what we do, least in thus offendyng God, we make hym to forsake both vs & all that we should haue good of.

That is called holy flesh whych was offered to the Lord, and whereof sometime the whole was burned, and sometyme that part whyche remayned, was eaten of the Priestes, and them that brought it to be sacrificed. If that flesh then whych was thus halowed bi the cōmaundement of God had not this strength in it, to halow the lap of a garment wherein it was caried, & so the lap to halowe what thing so euer it should touche: how can the Popes coniured water which he cals holy make the man or house where it is sprinkled so holy,

that

that no deuils dare enter. The deuyl durst tempt our sauiour Christe, and yet they say he feares their coniured water, as though it were holier then Christ hymselfe. Where hath he any promyse from God of suche foolishnes? what can their holy allhes, holy palmes, holy crosses, holy belles, holy creame, relykes, moldes, Chalice, Corporas, fire, candels, beades, or that whych is their most holye relike, their oyle, wherewyth they annoynt their Shauelynges, Prieftes, and Bysshops do? They would make men beleue that the oyle hath suche holynes in it, that who so euer wanteth it, is no Prieste nor Minister. Therefore in the late dayes of popery, our holy Bysshops called before them all suche as were made Ministers wythoute suche greasyng, and blessed thē with the Popes blessing, anoynted them, & then al was perfit they myght sacrifice for quycke and dead: but not marry in no case, & yet kepe hores as many as they would. If ani of their such greased disciples wer traitour, felon or herctike, that

Popes haue no scripture for their halowyng of thinges

he had deserued death (in token that their oyle was so holy, & had entred so depe in to the flesh, but by purgyng no holynes) before any such offender could suffer death, he must first be deposed of al that he receiued from the Pope of his orders & apparel, & haue al that skyn of his crowne & fyngers pared of or scraped, because they wer greased wyth their oyle. What oyle vsed the Apostles in makyng Ministers, or what scripture is for it? The holy flesh which was offered to God by hys owne commaundement, had not thys power to halow these thinges whych it touched, and yet they? holy water and grease must haue it. Is thys lyke to be true? doth not all they? false fayned holynesse wyche they put in thynges made holye by they? halowyng one lye, and not by God, fall by thys one sentence of Gods mouthe? Can any thyng be more playnelye spoken agaynste all their inuglynge then thys? For the same reason that is agaynste flesh, is agaynst al their holy toyes, by what name so euer they be called. If they

Nothyng halowed bi ? popes tradicion, can halow an other thyng.

wyl

wyll not beleue God and hys scripture, let the beleue the Priestes their elders and predecessours: yea & that whych they crake so muche of, that is a generall counsayle, whyche they thynke can not erre. The Prophet here is sent to all the Priestes, & here is aunswered in all theyr names by generall consent and counsayle that holy fleshe can not halow that thing whych it touches. If it be so in one halowed thyng, as it is in this flesh, why shoulde it not be so in al other lykewyse?

There is no creature whyche can geue that holynes to an other which is in it selfe: thys thynge belonges to Christ alone, for of hys fulnes all we haue receyued as Saynte John sayth. And where we haue gyftes of the holye spirite by measure so much as pleases God of hys goodnes to geue, Christe our Lord and Sauiour had the fulnes of the Spirite without all measure, that of hys fulnesse wee all myght receyue part. Christe hathe the fulnesse of the gyftes of the Spirite so muche,

Christ onely maketh vs holy, & oneli hath the fulnes of holines i. Cor. xii.

John. iii.

that although he geue part to vs all, yet he hath nothynge lesse hym selfe. For as the sunne giues light plentyfully to the whole worlde, & yet kepes the selfe same light within it selfe: so our sauiour Christ God & man hath the perfite fulnes of all goodnes in himselfe, & yet geues part to vs as he thinkes good, not losing any pece of that he hath himselfe, but lightning our darknes wyth that lyght whych he hath within hymselfe. S. Paule
1. Cor. 1. sayth he is our wysdom, ryghteousnes, holynes and redempciō, because he geues vs all these thynges.

As it is in flesh, so is it in al other creatures, although a probable obiection to the contrarye maye bee made out of the Scriptures them selues: Our Sauiour Christe saying, wo to the Scribes and Phariseis, whych
Math. 23. taught that he whych swore by the temple or the aultar, was nothyng, but if he swore by the golde of the temple, or the offering on the aulter he was in faut: semes to teach contrary, for he ads vnto more, saying that the temple makes the gold holy, and the

the aultar the offering: and that he whych sweates by the aultar, sweareth bi it, & those thinges whych be on it, & he that sweates by the temple, sweares by it, & him whych is in it, as though the temple & the aulter made other thinges holy. Saint Paule speaking of the maryage of the faythful & the vnfaithful, sayth that the vnfaithful part is made holy by the faithful. But here you must marke that thys holynes which S. Paule speakes of, belonges nothing to the saluacion, or forgeuenes of synne of the vnholy party, but teaches that such mariage to continue is not vnlawfull and whoredome, & the chyldren so borne, be not bastardes, and Heathens. That other holynes in the temple and the aulter, is but such a holines as Moyses teaches in his law, which thā was a ceremony, but is now takē away & therfore belongs not to vnto vs. Any thing is called holy by ꝑ law of Moyses, whyche is dedicated to serue God in any kinde of ceremony or seruice in the temple, & is no more i. Cor. 7

turned

turned to serue mā in any kind of ciuyl mater, or in his house, or els whi che by his institution signifies some holy thing vnto vs. But these be called holy, not because any holines for saluacion is in them, or that they can geue holynes to other things: but because the ende & vse whyre vnto they be turned is holye, Nothyng besyde mā can receiue this true holynes: for faith is ꝑ instrument & meanes wher by true holines is receiued, which pro fit to saluacion, whereof the prophet speakes here.

Syn defiles not onelt the mā himselfe, but euerye thynge ꝑ he doth, & al that vse hys cōpany.

But it is not so wyth the euilnes & synne of man, for that doth not onelye defyle the man, when it is in, but all that the euil man doth is euil also, as all ꝑ touches the thyng whych is defiled, is defyled also. For as a cation doth not onely smel euil it selfe, but infects al that come neare it: So that man which is defyled in soule, doth defyle al thynges that he takes in hand. Valentinianus a Christian man, turned frō idolatrie to ꝑ knowledge of Christ, and afterward made Emperour, when other had cast vpon

on hym suche holye water as they made to theyr Idols: he was angrye wt thē that they defiled hys coate, & smote the priest ẏ gaue him the holy water, & moued him to sacrifice. For he thought (as truth is) ẏ what soeuer was cōsecrated to idols, was so filthy ẏ it defiled what so euer it touched, if it was receued wt such opiniō of holynes as they thought. Some read here, if he that is defyled by the dead do touche. &c. the sence is bothe one of this and that. Many vncleane thynges were in Moyses law, ẏ who so euer touched them, should be vncleane also: as he that touches a dead body shall be vncleane. 7. dayes, and he that hath the flux of seede shal be vncleane, and he that touches the bed where suche haue lyen, or syts where they haue sytten, shall be vncleane also. But thys is not so much for the vncleanes, whych is in the dead body or the seede by nature (for both be ẏ good creatures of god) as ẏ vnder this figure god would teach vs ẏ we shuld not as much as touch sin, which is ẏ death of ẏ soul

Num. 19

Leuit. 15

Lyke

Lyke wyse the euell iuces whyche raygne whan the fluxe of sede is, be the causes whych make thē vnclean whych suffer such dyseases and affections. So that whether we rede he that is defyled in soule, or he that is defyled by ỹ dead, it is synne that doth do meane: For that not onely defyles, but kylles the soule which doth it. And sinne is such that it defyles all that touch it as Sirach
Eccle.13 saith comparing it to pytch: He that
1.Cor.15. touches the pytch is defiled with it. Saynt Paule sayth also, euyll cogitacions corruptes good maners,
Psa.109 Dauid saith ỹ synners p̄yer is turned into synne. The good man therfore makes all hys worckes good and the euell defyles euery good thyng he takes in hand.

Thys verse teaches playne that the hole lyfe of an euyll man what so euer he doth is defyled: for as S.
1.Cor.1. Paule requires, of a good man that whether he eate or drynke or what so euer he do, he shuld do all to the glory of God: So the euell man yf he eate, drynke, sleepe, wake, talke

worke

worke, or be Idell, all is defyled be-
fore the Lorde. For an euyll tre can
not bryng furth good frute, nor
fygges growe on bryers, yea let
hym study praye, fast, geue almesse
bye trentalles, gyue hys body to be
burned, or do what he can deuyse,
and it is defyled. If I had all fayth
sayth S. Paule, so that I could make
mountaynes to flytte out of theyr
places: if I knowe al secretes, geue
me goodes in almes, and my body to
be burned I am nothyng better, it
profytes me nothyng if I lacke cha-
ryty. All euell men lacke charyty:
For by thys shall ye be knowē to be
good men, and so my scholers yf ye
loue one a nother (sayth our sauyour
Christ) therefore what so euer they
do, it is defyled. The good man if he
eate or drynke, he doth it wyth thā-
kes giuyng to God, for such sustē-
naunce ryghteously gotten, and so-
berly takes it, to refresh hys weake
nature that he may the better serue
hys Lorde God. If he worke, ble
marchaundyse, or any other kynde
of lyfe, he doth it not so much for

The lyfe of the wycked is al hol ly defy-led.

1. Cor. 13.

John. 13

hys

hys owne, as for the comen profet: But the euell man eyther gyues not due thankes for his meate, or gettes it wrongfully, layes it vp inwardly, or elles spendes it vnthriftely: And in all hys laboure seke hys owne profet wyth the hurt of others and therfore it is synne.

By this is also proued thys great contreuersy whether we be made ryghteous by workes or fayth: For yf workes shuld make vs ryghteous then the good workes whych an euell man doth shuld make hym righteous. But the Prophet sayth here that what soeuer the euell man doth it is defyled. Therfore ỹ man muste be good before the worke be good as our sauiour Christ sayth: Eyther make the tree good & the frute good or make the tree euell and the fruit euell. And as the fruit makes not ỹ tree good but shewes and gyues it to be a good tree, so it is in the euell fruit and the tree. The sower crabtree makes the crabbes bytter, and not the crabbes makes the tree euel. As the tree is, so is hys fruyt: and as the

We be not made ryghteous by workes properli.

the man is such is hys lyke. A good man out of the good treasure of his hart, bringes furth good thynges, and an euell man out of the euell treasure of hys heart, bringes forth euell. But the heart and the man is euell, before the dede be euell, not in tyme but in the order of nature. For as in a well springe, looke what taste the water hath at the head of the spryng, the same it hath when it runnes furth: So yt the heart of man be defyled, whych is the spring where of comes hordome, adultery, murther, and all other our doinges, the deedes muste needes be nought whyche come out of suche a defyled heade and spryng. So that yf we wyll doo anye good dede, we muste bee good men and trees before, in Goddes syghte and election of God, that our fruite and dedes may be good. For out of an euell roote, canne not come good frutes. God loues the dedes for the mannes sake, whyche dothe them, rather than the manne for the good woorkes that he dothe. Luke. vi.

As

Gene.4. As God looked fyrst at Abel & then at hys gyftes, but to Cain and hys offerynges he loked not, because Abell was a chosen vessell of God: Therfore God receaued hys offerynges, & Cains were not receaued because he was not of that number. For as a Schoolemayster wyll take in good parte the dylygence that hys scholers can do, and yf he see them put they? good wylles therto he wyll beare wyth they? faultes, and teache them they? lessons: But to stubburne and froward, he wyll shew no gentelnes, but cast them of: So God wyth those whom he hath chosen in Chryst, before the worlde was made, wyll beare wyth they? infyrmytyes and wyncke at they? lyttell faultes, teache them to do better, & prayse they? well doynges and gentylly correct they? faultes: But hys enemyes and outcastes because what soeuer they doo is hypocresy, he loues them not but euer they? prayer is tourned to sinne, and what so euer they do is defyled, because they be not grafted & chosen

The worke is good for the mās sake.

chosen in Christ Jesus, as the wyse man sayth: the wycked man and hys wyckednes are hated in lyke of God. Thus the man makes the worke good rather then the worke makes ꝑ man good in Gods sight and iudgement, be it neuer so godly to the outwarde shewe in the eye. So yt the heart of man and conscience be defyled, it defyles the good creatures of God, which otherwise be good and lawfull. Sayut Paule speaking of meates sayth: al be cleane and lawful to them which be cleane: but to the vncleane, nothyng is cleane, but they? myndes and consciences be defyled. For yf a man eate but a pece of bread and thynke that it is not lawfull for hym to do so, he synnes because he doth it not of fayth: and so ꝑ conscience wantyng fayth is defyled. For what so euer is not of fayth is sinne, and he wantyng true knowledge ꝑ God made all thynges to serue man, nowe through superstition and a defyled conscience serues that creature which should serue hym, and so defyles that

Wyld. iiii

Titus. i.

Rom. xiiii

whych of it self God hath created holy, cleane, and mete to be eaten at all tymes, wyth thankesgeuing. All thys comes by reason of the synful superstition in the man, whyche not beleuyng the scriptures that all meates be lawfull for all men, at all tymes, wantes faythe, and so hath hys conscience defiled, whyche defyles the meate whych he eates.

Synne cõdempnes, but good woorkes saues not.

Wher as they commonly reason, our euyll woorkes condempne vs, therefore our good woorkes saue vs, thys place of the Prophet teacheth the contrarye reason: For al the Pharisites in their general counsell graunt that he whych is defiled in soule, defyles all thynges whyche he dothe: yet they denye that if a holy thynge touche an other thyng vnholye, that it maketh it holy also: So that synne hath greater strength to defyle other thynges, then goodnes hath to make other thynges holye. Saynte Paule reasonynge of the same matter, teaches vs howe to conclude, sayinge: the rewarde of synne is deathe, and then he sayth not: the rewarde of

Roma. vi.

vertu

vertue and good woorkes is euerlastyng lyfe, but he sayth euerlastynge lyfe is the free gyfte of God. Thus muste wee reason than, both as the Prophet doth here, and Saint Paul in the same case, that oure euyll is more able to condempne vs, then our goodnes is to saue vs. Thys shoulde also be a sufficient warnynge for vs, to beware what companye we ioyne ourselues vnto: For synne in one mā is of so great force, that it defiles all the company he is in. Thus teaches Saynt Paule: euyll communication corrupts good maners. The wyckednes whyche is in these men, it crepes like a canker which infects alwayes the nert part vnto it, vntyl it haue runne throughe and infected the whole bodye: So the wicked neuer cease, vntyll they haue drawen vnto theym all suche as keepe they' companye.

1. Cor. xv. ii. Tim. ii.

Euyl company is to bee auoyded.

What is a more daungerous thyng than to keepe company wyth vnthryftes? Hauc not manye whiche before they knewe suche vnthryftynes, were sober and honest,

but after they haue bene tangled with such euell men, sold howse and land, some became beggers, & many hanged. Haue not many honest yong men by kepyng company with swearers and horehunters, become open blasphemers, and giue them selues to all vnhappynes. So in cõpanyng with Papists, & to please the world, many haue forsaken the truth which they knowe and profes, and are become open enemyes and persecuters of God and hys people. Dyd not Salomon fall to Idolatrye wyth 3. Reg. xi. mariyng Heathen wyues? Dyd not God forbyd maryage wyth the hea- Deuter. 7. then, least they should entyse hs to Idolatry? Was not Sampson ouer- Judge. 16. come in keping company wt Dalida What a proud presumpcion then is thys to thinke I am strong inough, wyse inough to take hede my self, in what company so euer I shal come? For except you be wyser then Salomon, or stronger then Sampson, thou shalte bee ouercome as they were. When thou shalt syt among Papystes and heare them blaspheme

thy

thy God and prayse theyr Idolatry, howe canst thou escape with a safe conscience vndefyled, yf thou holde thy peace? yea and yf thou haue not greater grace and learnyng to iudge good & euell, thou shalt heare some crooked reasons which shal deceiue thee, & paraduenture entangle thee and bryng the from Gods truth. If thou syt by, heare the truth spoken agaynst, and wyll not defende it to thy power: ẏ art gylty to thy Lorde God, for Christ sayth: he that is not with me is against me. If thou speak in Gods cause thou shalt be in dan-ger of thy lyfe and goodes, or both. These thynges welconsidered wold make them whych haue the feare of God in them, to marke thys lesson well, and flye euell company: what so euer the euyll man who is de-fyled in soule touches, it is defyled. Math.xii

Where the prophet saith here that the people and the workes of their handes and all that they brought thyther to offer, was defyled also, it moues thys hard question: whe-ther the euylnes of the Minister do

defyle hys myniſterye, and Gods Sa-
cramentes whyche hee mynyſters.
Fyrſte, marke that the Miniſter, if
he bee a dronkarde, an adulterar,
or couetous, &c. he doth not hurt the
ſtrengthe of the Sacrament whyche
he miniſters, neyther yet defiles any
man that receyueth at hys handes:
but to hym ſelfe he miniſters damp-
nacion, as Saynte Paule ſayth: he
that eates and drynkes vnwoorthe-
lye, eates and drynkes hys owne
dampnacion. But he ſayth ſibi ipſi
to hym ſelfe (for ſo is the Greeke
and not to thee) he receiues iudge-
ment. If we ſhould flee Miniſters be
cauſe of their ſynne, whom ſhall we
than heare, for who wantes ſynne.
So in preachyng as long as they say
true, heare them, thoughe their doc-
trine condempne theym ſelues. For
Chriſt ſayth: in Moyſes chayre ſyt
the Scribes and the Phariſeis, do as
they byd and teathe you, but doo not
as they doo. So he that is baptiſed
of an euyll Miniſter, is as well bap-
tiſed, as hee that receyues it of the
good, and as muche dothe it pro-

An euyll Miniſter makes not the Sacra ment or woord euil. 1. Cor. xi.

Mat. xxiii.

fyte

lyte hym: for elles so much difference
should be betwyxt their baptysmes,
as betwyxte the goodnes of the Mi-
nisters, and the baptisme of the bet-
ter Minister, shoulde excell the bap-
tysme of the wooꝛse, and then might
wee well saye: I am Paules, I am
Apollocs, and I am Cephas, why- 1. Cozin. 1.
che Paule soꝛbydde. The goodnes
of Baptysme hanges vpon God,
who dyd institute it, and not on the
Minister whych geues it.

Than if the cuplnes of the Mi-
nister doo not hurte me, whyche re- We may
cepues the Sacrament, why am I not cõmu
soꝛbydden too communicate wyth nicate at
Pappistes at their Masse. Surely not popish ma
so muche soꝛ the cuplnes of the men sses.
themselues, as the wyckednes of the
oꝛder and thynge whyche they mi-
nister. Foꝛ whan thou commest to
the Communion wyth the Papistes
and accoꝛdynge to Saynte Paule
would eate of that breade, and drynk
of that cuppe, they wyll neyther
geue thee breade noꝛ wyne accoꝛ-
dyng to Chꝛistes institution, foꝛ they
saye the substaunce is chaunged,

and there remaynes no breed) but they wyl geue thee an Idol of their owne makyng, whych they cal their God. They come not together according to Christes rule, to breake the bread, but they creepe into a corner, as the Pope teaches them, to sacrifice for the quicke and the dead, to sell heauen, harow hell, and sweepe Purgatory of all such as wyll pay. They come not to cõmunicate with the people, but to eate vp all alone. Therefore because they haue chaunged Christes ordinaunce in hys supper, broken hys commaundement, & set vp theyr owne deuise, we muste not meddle wyth theym in suche thynges as they haue done contrarye to God and hys worde. Their Baptysme, although it haue manye euyll thynges blend in among, yet because they keepe the substaunce of the Sacrament, the woordes and fashion that Christ hymselfe vsed, it is nothyng so euyll as theyr Masse is: although it be as muche to be abhorred of all good men as maye be, and good meyne oughte to seeke as much

Baptysme of Papists is not so euyl as the Masse, & yet faythful Ministers ar to be preferred to baptysme.

muche as maye bee, to haue theyr Chyldren Chriſtened in a Chriſtian congregacion, and of a godlye Miniſter, where no ſuche cunnynge nor myſtie is practiſed: yet yf hee can not come by ſuche a one as he woulde wyſhe, let not the Chriſtian Parent thyncke hys Chylde to bee woorſe baptiſed becauſe the Miniſter is wycked, for euerye one ſhall ſynke in hys owne ſynne, and the father ſhall not dye for the Chylde, nor the Childe for the father, nor the Miniſter for hym whyche receyues at hym, nor he that receyues for the euplnes of the Miniſter, although the that Miniſter whych ſo wyckedlye corrupte the good Sacramentes, and holye ordinaunces of God, doth miniſter theym to hys own dampcion and iudgement. Ezec. 18.

Than to conclude thys place, the Prophet here exhortes the people to the buyldyng of the temple. For although they had an aultare to ſacrifice on for the tyme, yet becauſe they leſte vndone that buyldynge whych God ſent them home to do,

and

and wylled them so straitly to doo it, they brake hys commaundement in not buyldyng, and so were defyled wyth synne of disobedience: And the hart beyng once so defiled, all theyr workes which came from such a defiled hart, must nedes be defiled also.

1. Reg. 15 Disobedience to God defiles all oure doynges.

When Saule was commaunded by God to destroye all the Amelekites, and all that had lyfe amonge theym, and to spare none: he was mooued wyth a foolyshe pitye and couetousnes, and saued the fayrest and fattest cattell to Sacrifice vnto God: But God, because of hys disobedience, cast hym and all his posteritie from the kyngdome, and Samuell telles him that obedience is better then sacrifice. Some woulde thynke it cruelnes to kyll the beastes which made no faut, and other would thynke it holynes to saue for Gods Sacrifice, the fattest and fayrest to God: But that is not carnalnes wyche God byddes, neythet is that good which he forbyddes, what so euer worldyse reason can say to the contrary. Therfore let vs wythoute all excuse doo

that

that whych God commaundes, and seeke no starrynge holes: for than wee deceyue oure selues. These people myght alledge pouerty, the Kynges authoritye who forbadde theym to buylde, but nothyng can defende vs, where that is lefte vndone whyche God commaundeth, but it is synne: And where thys synne of dysobedyence raygnes, there the man and all that he doth, is defyled. Therefore if they woulde that any thyng whych they dydde or tooke in hand shoulde please God, they must washe awaye thys fylthye dysobedience, buylde thys Temple, and all should be wel. If we woulde applye these thynges to our selues and oure tymes, wee shoulde wyth heartye repentaunce buylde Gods house muche more dylygentlye than we doo: and trulye although we haue had great plages, yet is there greater behynde, yf wee doo it not throughlye wythout haltynge: For the Seruaunt whyche knoweth hys Maysters wyll, and dothe it not, shall haue manye stryppes.

Gods commaundement must bee kept vboute excuse.

Now

The text

15 Now consider (I praye you) in your hartes, from thys day backeward, afore one stone was layde vpon an other in the house of the Lorde.

16 Whyle they were so, they came to a heape of corne of xx. bushels, and there was but. x. & ye came to a wyne presse to drawe. 50. galons, and there was but. 20.

17 I haue smytten you wyth blastyng wyndes and mildewe, and wyth hayle, all the workes of your hands, and you woulde not turne vnto mee (sayth the Lord.)

18 Consider now in your hartes from thys daye backeward, from the. 24. daye of the

the. 9. moneth, from that dai whã the ground worke of the Temple was layde, consider it (I say) in your hart.

19 Is your seede yet in the barne? or haue your vyneyardes, Fygtrees, Pomegranates, and Oliue trees not yet flouryshed? from thys day furth wyl I blesse thē.

The Prophet cals them here to an earnest and diligent consideracion of the yeares past, and the plages whych they suffered so many, so diuers, so grieuous and straunge. As though he should say vnto thē thus: ye are to negligent in marking gods worcking towardes you, which hath wrought so wonderfull great thynges amonge you, to the entent that ye shoulde returne vnto hym and be more diligent in building hys house which he so straytly charged you to

Gods do do. Marke them now more diligent-
ynges ly, for God dyd it to teache you your
shoulde dutie, if ye would haue learned. God
teach vs dothe not onelye teache vs by hys
whether woorde and wrytyng, by Prophetes
they bee and preachyng, but by hys deedes al
good or so and woorkyng: If they bee good,
plages. and blessynges, to loue and thanke
hym for all hys goodnes bestowed
on vs suche mysers, and if they bee
sharpe and painful to bring vs home
agayne by repentaunce, to aske for-
geuenes of our faultes, and beware
that we no more offende him. Ther-
fore these straunge plages whyche ye
haue suffred so many yeares, that the
earth dyd not yelde her fruite, your
meate and drynke dyd not fede you,
your clothes dydde not keepe you
warme, your money wasted in your
purses, ye coulde not tell howe, as
thoughe it fell oute of the bottome,
your corne in the barnes consumed
ye wyst not howe; yea when it came
to fannyng and wyndowing a man
thought in one heape he should haue
had .20. bushels, he founde but .10. the
halfe: And in the wyne presse, where
ye

ye thoughte to haue had.50.gallons, almost.3.partes lacked & were consumed, and there was but.20. galons. A good husbād that hath much experience, when he comes to an heape of corne, or a presse of wyne, will gesse within a few bushels or gallōs how much is contayned in the whole, but here in the corne to be deceyued the halfe, and in the wyne three partes, was very straunge, and could not be but as God sayde before, that when it was brought into the house, he did blowe it awaye, and so it consumed. What a negligence was this to suffer such plages so manye yeares, and yet to bee so harde harted that they wayed them not, but lightlye let thē passe, not considerynge wherfore God sent them, nor what fault was in thē to bee amended, whyche prouoked Gods anger so greuously agaynste them? But such blyndnes is in vs al, that whan wee bee vnder the rodde, wee feele it not, yf God open not ourc eyes to see hys displeasure, or rather of nature murmurre agaynste hys gentle corrections.

We can not wor thely cō syder Gods plages without a special grace.

Or

or elles yf God wythholde hys heauy hand for a tyme to trye whether we wyll amende wyth lyttell correccion, before he laye on vs a greater: we fall to our olde facions and forget God, hys rod, our duty, and hys reuerence, atttributing such plages to vnseasonable wether, pestilent ayers, or some euel chaunce, as though thei came not from God. As when we had the sweate where so many dyed so sodenly, that men were astoned at it, so many sycke ỹ ther was not hole folkes inough to kepe them: Then for that tyme we could cal on God, repent, restore euyll gotten goodes, gyue almes, & be sory that we had not bene more liberall before tyme, but as soone as it ceased, we wer as euil or worse then before. So in the late dayes of bloudy persecucion & cruel popery, howe otte wyth teares desyred wee God once agayne to restore vs, and wee wouldе no more so wickedlye liue: and yet we be woorse then before. How many sweates, rebellios, dearthes, vnseasonable yeares, haue

we

haue we had, and yet we haue forgotten them, as thought they came not from God, nor yet that God had not sent them to teache vs to tourne to hym by them.

The woorkynges of God, whether they be in blessyng or plagyng, present or past, to our selues or others, particularlye or to a whole countrye generally, are deepely to be consydered: for hee woulde teache vs manye thynges by theym, yf wee hadde that great wyt and eyes to consyder theym. Saynte Paule teaches the Corinthians by examples past longe before that they should not murmurre, bee Idolatours, nor tempte Christe as their fathers dyd, least they shoulde bee destroyed as their fathers were. Howe often doth the Scripture put the Iewes in remembraunce of their great delyueraunce out of the vyle bondage in Egypte, and byddes theym not trouble the Straunger, for they were Straungers in Egypt theym selues, and knewe the greefes whyche Straungers suffered. In parti-

Gods doynges are diligently to be considered.

i. Corin. x.

Leuit. ix.

oxler exampels and plages he sayth:
Luc.17. Remember Lottes wyfe, leaste in
lookyng backe and desyrynge your
olde lustes in Sodome, ye perysshe
as shee dyd.

So in good thynges also, hee
teaches vs by examples paste: ye
see the sufferynge of Job, and the
Ja.5. ende howe the Lorde rewarded
hym, saythe Saynte James, mo-
uynge vs to pacience in trouble.
Ro.15. And generallye it is sayde to vs
all: What thynges so euer are
wrytten before hande, they are
wrytten for oure learnynge, yf by
pacience and comfort of the Scrip-
ture we myghte haue hope. So in
The plage of one is a warnyng to the rest thynges done in oure tyme, when
wee see Goddes auger poured vpon
the whole Realme, or one country;
or howse, as warre, plage, hun-
ger, dearthe, syckenes, fyre, losse of
landes, or goodes, sweate, losse
of freendes, looke what greuous
and notable synnes, then reyg-
ned in suche menne or places, and
learne to auoyde the same, leaste
the

the lyke fall on thee. For by that plage God teacheth all, whyche heare of it, to auoyde the lyke wyckednes, leaſte lyke plages fall on theym: If they wyll not learne, what matuayle is it if they ſyncke in their owne ſynne.

So yf thou ſee thy neyghboure punyſhed, reioyce not at it, but praye for hym, comforte hym, and learne the goodnes of God towardes thy ſelfe: that where thou haſte deſerued more to bee punyſhed then hee, yet God ſpares thee and geues thee warnynge by hys punyſhement to amende betymes, leaſte thy courſe be nexte, and then ſhalte thou be more greuouſlye plaged, becauſe thou dydſt not learne to amende thy faultes by hys correction and punyſhment.

If thy neyghbour be in wealthe and thou in trouble, learne to amende thy faultes by hys, that God maye beſtowe hys benefytes on thee, as well as on hym. Dyſdayne not his welth, nor be not ſory

for it, whether he be good man or euyll: for if he be euyll, God woulde wynne hym wyth gentlenes, yf he be good, folowe hys doynges, that God maye bleſſe thee alſo. Thus ſhall wee learne of Gods doinges to comforte our ſelues, and amende our owne lyues. Howe dylygent we ſhoulde be to ſearche oute for what cauſe God plages vs, we are taught by Joſua in caſtyng lotte wyth the
Joſua.vii. people whan they were plaged, who had angred God ſo greuouſlye, and ſo tryed that Acham was in the faulte. So Saule tryed by lotte that
i.Reg.iiii. hys Sonne Jonathan had offended whan God ſo ſharplye punyſhed them. Thus muſte not Gods plages and wooꝛkes bee lyghtlye paſſed ouer, but deepelye conſidered wher-
Offenders muſte bee tryed & punyſhed that the plage may ceaſe. foꝛe he punyſheth, and the offenders tryed oute and punyſhed that Gods plage maye ceaſe: foꝛ befoꝛe, it wyll not. If the Rulers be negligent in punyſhyng ſynne, as their dutye requires, God muſte needes take it in hande hym ſelfe (foꝛ ſynne muſte needes be punyſhed, and he is a righ-

teous

trous God, and wyll as well punyshe the synner, as rewarde the good: but yf man doth punyshe the fault, God wyll not, for he punyshes not twyse for one faulte. Therefore let vs no more bee so negligent in not regardynge Gods plages, leaste in despysynge lyttle gentle ones, wee prouoke hym too poure hys whole wrathe on vs, as these men dydde.

He byddes theym looke backewarde, not at one yeare or twoo passed, but euen from the begynnyng whole fourtye yeares space one stone was layde on an other in the foundacion of the Temple, and tyll all that tyme that they lefte of their buyldynge, and to remember howe vnfruitefull and vnsonable yeares they hadde: The corne dydde not yelde the halfe that men looked for, or yet iudged it to bee, nor the wyne three partes in thus manye yeares together, and they shoulde haue knowen that all was for their disobedience in not buyldyng the Lordes house.

But howe came al thys to paſſe? who was the wo:ker of theſe plages? was it wynde, myldew, hayle, ſto:mes o: tempeſtes whych dyd all thys? In deede they hadde all theſe and manye mo, but God ſaythe, I ſmote you wyth blaſtynge wyndes and myldewe, and hayle, all the woo:kes of your handes. In which he teaches that wynde, hayle, myldewe, ſto:me and tempeſtes bee hys ſeruauntes, go his meſſages, where he wyll, deſtroyinge ſo muche and ſo lytle, whan and where as it pleaſes hym, as Dauid ſayth: fy:e, haile, ſnowe, yce, and tempeſtes whych do hys commaundement. And becauſe no ſuche harme comes by chaunce, o: by the rulyng of the ſtarres, but all be hys creatures, ſerue and obey hys holye wyll and pleaſure, hee calles it his owne deede, and ſayth I ſmote you. Therefo:e by hys iuſte iudgement it is done, what ſo euer is deſtroyed, & murmurre o: grudge we muſt not at hys doynges, thynkynge hym to doo vs wo:onge, o: deale lyke a tiranne wyth vs, but thanke-

Pſal. 148.

All though God vſe hys creatures in punishing yet he cals it his own dede.

thankefully beare it, knowynge that by suche lyghte punyshement, hee wylles vs to amende and escape a greater. We must saye wyth Job, the Lord gaue it, and the Lord tooke it awaye, as the Lorde wylleth so let it be, blessed be the name of the Lord nowe and euer. Iohn. x.

If we could thus wyth a reuerent feare acknowledge Gods worckynge, in all hys punishynge, wee woulde not seeke vnlawfull meanes in daunger of fire as S. Agas letters. &c. and it woulde be a great quietnes to our myndes that wee shoulde pacientlye and wyllynglye beare all crosses that hee shall laye vpon vs, leaste wee seeme to grudge at hys doynges, whyche were no small fault. When Job had loste all that hee hadde, yet hee accused neyther deuyll, enemyes, nor anye other manne, but sayde: yf wee receyued good thynges at the Lordes handes, why shoulde wee not suffer euyll also? The Lorde gaue it, and the Lorde tooke it awaye.

Thoughe the deuyll of malyce ſtur-
red vp ſuche men to commyt ſuche
robberye agaynſt Job, and they of
couetouſneſſe or enuye dooe ſpoyle
and robbe the good manne, and ſo
hothe the deuyll and hys members,
heape their owne condemnacion, be-
cauſe they dooe it from ſuche a wyc-
ked mynde, and for ſo euyl a purpoſe
and ende: yet the good man in ſuche
plages, hathe a further reſpecte to
God, thynkyng that he whyche ru-
leth all, and ſuffereth theſe thynges
by ſuche meanes tryeth hys pacy-
ence, and therefore hee thankefullye
taketh it. So in one deede Gods
loue wyth iuſte punyſhment for our
ſynnes and tryall of our faythe and
patience dooe appeare: and alſo the
malyce of the deuyll towardes vs,
and the frowardneſſe of vs one to-
wardes an other. But becauſe the
ende and purpoſe wherefore it is
done, be ſo farre dyuers, we woorke
our owne dampnacion wyllyngelye,
whan we dooe anye wyckednes one
towardes another: and God is not
the cauſe nor yet the entiſer of vs to
any

Gods loue & iuſtyce, the deuils malice, & mās cruel tirapere in one dede.

any euyll but a iuste punisher of all synne.

Marke here diligentlye the mercyfull goodnes of oure good God, and father in punishynge hys people, howe hee destroyes not vtterlye tirste their wyues and chyldren, or plages them wyth extreme diseases, but begynnes gentlye wyth theyr corne and other fruytes, farre of from them whose losse they myghte better beare: yet neuer the lesse by these lytle ones he gyues them warnynge to amende, or elles he wyll punyshe them more greuouslye, and come nearer vnto theym in suche thynges as they loue more dearly, and at length they and all theirs shoulde perysshe if they woulde not amende. Thus sayethe God, I wyll byspyte you in the todde of menne, that is to saye gentylye: and Dauid in Gods name sayth: I wyll visyt theyr wyckednes wyth a rodde, and theyr synnes wyth a scourge, but my mercye I wyll not take away from them, nor I wyll not hurte them, as I am a true God. God begynnes fyrst gētlye to punysh. Psal. 89.

Thus

Thus lyke a father, and not lyke a Tyrannye hee punyſhes to amende, and not to deſtroye, to ſaue, and not to condempne, for loue, and not for enuye, to pull vs from our wickedneſſe to hym, and not to make vs to hate hym, or runne from hym, fyrſte by lytle ones, that wee maye auoyde greater, and not in them vtterly peryſhe.

The ende of Gods punyſhynge thys people ſo longe, appeares here when hee ſaythe: you woulde not turne vnto me ſayth the Lorde. For thys cauſe then, that they ſhoulde turne to hym, dydde he ſende theſe plages, and not for hate or harme to hys people. But what a wyckednes and harde hartes were theſe men of, that among ſo many threatenynges, ſo great plages, and in ſo manye yeares, they woulde not turne vnto the Lorde. Here appeares howe true it was that hee ſayde before, that all were fallen on ſleepe, bothe Prince, Prieſte, and people, vntyll the Lorde awaked

God punithes for our profyt & ſuffers long.

vp

by all their spirites, to see theyr great disobedience, and to go about their buyldynge. And also thys declares howe vnable and vnwyllyng wee bee to doo good, vntil God styre vs vppe by hys grace. God deales wyth vs as the Shepehearde dothe wyth hys sheepe: If a sheepe runne from hys felowes, the the Shepeherde settes hys Dogge after it, not to deuoure it, but to brynge it in agayne: So our heauenlye Shepehearde, yf anye of vs hys sheepe disobey hym, hee settes hys Dogge after vs, not to hurte vs, but to brynge vs home to a consideration of oure dutye towardes thys oure heauenlye father and louynge Shepehearde.

Gods Dogges be pouertye, banishment, sycknes, euyll Rulers, dearth, deathe, warre, ignorauunce, superstition, losse of goodes, or frendes: Who coulde haue holden hys handes beyde such a sturdye people, and not vtterlye haue destroyed theym, where no sorte of men amonge suche a number, for

so

so many plages in so many yeares, wold turne to they? lord God. Here therefore may appeare the long sufferynge of God, who dothe not so-denly in a rage take vengeaunce on vs as soone as the fault is done, (as one of vs doth towardes an other) but taries so long to loke for our amendment and repentaunce. Also it
Rom. xi. is euident how true that is whyche God sayth: all the daye long I stretched out my handes to an vnfayth-full and rebellious people. Our sa-
Reuel. 3. uiour Christ sayth he standes and knockes at the dooze, and would come in, and we wyll not let hym in. The Lorde for hys mercyes sake soften oure heartes that wee despise not suche gentyll callinges, and be found in the number of such hard hartes, least we be geuen vp to our own lustes and so perish in our own wickednes. When we reade & heare thys sturdy dysobedience towardes God, we thynke thys people to bee the worst vnder heauen, and yf we had bene in they? case we wold not haue bene so desobedyent. But yf

we

we loke at our selues, and without flattery examyne our own conditions and behauyour towardes God, wee shal fynde that we haue bene plaged no lesse then they, and haue hadde Gods long sufferance and benefites shewed towardes vs no lesse then they, and yet wee haue not learned so much, yea lesse than they, God of hys goodnes amende it in vs for Christes sake.

And because they hadde beene so negligent in not considering Gods plages and workes among them so many yeres, yet twise agayne in this verse he wylles them not lyghtly to consyder it nor forget it any longer as they had done before tymes: But depely to way why those plages had fall vpon them, for God worketh no thyng in vayne but for our learning and great profyt, that we maye remember our duty the better & more reuerently worshyp hym hereafter. It is no smale faute so lyghtly to consider Gods workes towards vs, for that we myght the better do it he hath geuen man onely reason as

a chiefe treasure, that we maye do the same, and also taught vs by hys worde to do so. Therfore yf we do it not, we are worse the beastes which haue not reason to consider such his woorkinges.

No kynde of frupte, corne, vines, tygges, pomegranetes, olives, had prosperously encreased of all these yeares, whych could not be but for some great cause: and yet they passed but lyghtely on it, neyther fearyng God the more least he shoulde encrease these plages, nor amende their lyues, that hee myghte holde hys hand from plagyng them any longer. Olsten earnest remembryng of our disobedience towardes God, and consideryng hys scourges for the same, woorkes in all good hertes an earnest amendment of lyfe. The vnthryfty sonne in the gospell that had spent all hys porcion of goodes vnthriftely, when he was driuen by honger to remembrance of hym selfe and his misbehauiour: Comes home to hys father, submittes hym selfe, confesses hys faute, saying: Father

Remembryng our sinnes, & plages, woorke good in vs.

Luk. xv.

I haue synned agaynst heauen and thee, and am not worthy to be called thy sonne: and so is receiued to mercy. The Publycan acknowledging hys synnes, wt̄ home ryghteous. Saint Paule remembryng howe he was a persecuter, cruell, a blasphemer, is kept in an humble and lowly knowledge of hym selfe. Esdras and Daniell confessing they? disobedyence and synnes of the hole people, knowledge they? mysery, Gods iustice in punyshing, and so obtayne mercye. Moyses to teache the Iewes to be pitifull to straungers, byddes them remember how they were straūgers in Egypt, and slaues to Pharao: For in so consydcryng their olde estate and heauy case that they were in before, they shoulde learne the better to pytye straungers and consyder they? heauines. Thys by remembrynge dylygentlye oure case and state paste, wyth Gods punyshment for our synnes, we shall learne our mysery, call for helpe of God, and bee more ware hereafter, that we fall not into the lyke synnes,

1 Timo. 1.

Dani. 9.

Exod. 22

and

and so procure Gods anger and heauier hand, heaping our owne damnation. God sendes such thynges to teache vs our duty, and yf we doo not learne, he wyll cast vs out of hys schole. No good scholemaister wyll suffer such lewde scholers in his schole, as wil not learne, whan they be sufficientlye taught, both by gentilnes & sharpnes, by thinges past and present, by example of others & experience of our selues.

And where these plages began to fall vpon them euen after the ground worke of the temple was laid, & when they left of buylding: a man would thynke, God dealt extremely with them which would not spare them any thyng at all, but for the fyrste faulte punyshes so sharply and continues so longe. But as the Machabes teach, when he hath rekened the cruelty and persecution of Antiochus, leaste a man should thynke God hated his people for dealyng so sharply with them, he sayth: God dyd it for loue and that he loued them more thē

2. Mach. vi.

all

all other people, because by correction he would so soone call them back and not let them lyue in synne styl, as he dyd other nacions. The Gentyles whom he punished nothyng so sharpely, but let them lyue at theyr pleasure: they knewe hym not, worshypped him not, nor he gaue theym not hys woord, nor his Prophetes, but let them take their pleasure, as though he cared not for them. Dauid considerynge the dyuers plages and sickenes whyche God layde on him, said: it is good for me that thou hast corrected and humbled me, for before I was corrected, I synned. For as the Butcher wyl suffer those beastes which he apointes to be killed, to go where they lust in the best pastures, and to breake hys hedges, that in so doyng the sooner they be fat, the soner they may be slayne: So God, those people whych he loues not in Christ his sonne, he lets them take their pleasure, correctes them not for their amendement, but lets them worke their iust condempnacion, in geuyng the vp to their own

Psal. 119.

Gods punyshing is a token of his loue

Heb. xii. lustes. Euery father sayth the Apostle, correctes hys children, & those whych he correctes be no bastardes. And although correction of God seme sharpe and bytter for the present time, and semes to come of hate and not of loue, yet the end is swete louyng and profitable that he maye geue vs hys holynes. A vessel if it be foule, must be scoured before wyne be put in it, and hee that wyll make hys ground fruitfull, must first pull vp the wedes, before he sowe good sede: So by these sharpe medecines must the bodye bee purged, that the myndt maye bryng foorth hys due fruite in feare and reuerence. Let vs in Englande therefore remember Gods plages whych we haue suffered, of Gods good wyll, so long and many, for our amendement, and let vs lament our hardnes of hart, that haue bene so greuously and longe punyshed, and yet haue not duelye considered the heauynes of Goddes hand, nor the greatnes of our sinnes whyche haue so prouoked hys anger vpon vs. We are sufficientlye taught

taught by all examples before vs, yf we wyll learne, and by these present plages that wee fele, what a greuous thyng and horryble synne it is in Gods syght, to leaue Gods house vnbuylte: and yet iyke vnreasonable beastes and vnsensyble, we neyther feare our good God as a Lorde, nor loue hym as a father, as Malachye sayth: If I be your Lorde, where is the feare ye owe me? If I be your father, where is the loue that is due vnto me? Malach.i.

From hence foorthe God promyses too blesse their fruits and woorkes, and they hadde not so great scarsenes before, but nowe they shoulde haue as great plentye. So that whan manne turnes vnto God, God turnes vnto hym, when man amendes, God lookes therefully on hym, where before hee was angrye, whan man leaues synne, God leaues plagyng, whan manne buyldes Goddes house, and mayntayneth hys true religion, God blesseth hys house, and all that in it is. God turneth to vs when we turne to hym.

As Moyses teaches: If thou heare the voyce of the Lorde thy God to do his comaundement, thou shalt be blessed in the Citie, in thy house, in the fielde. &c.

Deutr. 28

And how came all thys to passe, that they were so amended: by preaching rather then plagyng: for that whych could not be obtayned in. 40. yeares plages, was gotten in three weekes preaching. Aggeus came the first day of the. vi. moneth, and the 24. of the same they began to worke so they had no more tyme to preach in, nor they to prepare their tooles in but three weekes & three daies. Such a strong thyng is the word of God, sharper then a twoo edged swoorde, and peartyng to the diuision of the minde and soule, and wher it is earnestly receyued, it makes manye to feare no death nor displeasure nor to thinke any thyng painfull, so that he may please his God. Therfore let vs haue it in reuerence, vse it, heare it, reade it, marke it, remember it, & practise it: for in it is shewed vnto vs al the counsel of God, & it is set

Preching mooues more than plages.

Hebr. iiii.

for

for a sufficient doctrine to vs, to stur vs vp to the doing of our dutye, and saluacion of our soules, to the worshipping of God, and vnderstanding his goodnes offered vnto vs. Also a worthy example it is to be folowed of al that haue correction of other, that when the rod will not serue, to proue wordes and counsaile: For often, many be suche, that they wil do more for a worde, then a stripe, and often strokes harden the hart, when gentlenes wynnes and perswades.

Gentilnes is oft better than sharpenes

20 ¶ The worde of the Lord was spoken the seconde tyme vnto Aggeus, in the xxiiii. daye of the moneth, saying:

The text.

21 Speake to Zerubabel the Ruler of Juda, saying: I wyll trouble heauen and earth also.

22 And I wyll destroye the

ſeate of the kyngedomes, and I wyll breake in ſunder the ſtrengthe of the kyngedomes of the Heathen: and I wyll throwe downe the Chariotes and the Ryders in them, the Horſes ſhal fal downe, and the Ryders on them, and the nobleſt ſhall be ſlayne by the ſwoorde of hys brother.

23 In that daye ſaythe the Lorde of hoſtes, I wyll take thee Zerubabel, ſonne of Salathiel my ſeruaunt (ſayth the Lorde,) and I wyll put thee as a ſygnite, becauſe I haue choſen thee (ſaythe the Lorde of Hoſtes.)

The

The people of God nowe goynge diligently about to buylde the Lordes house, and wooꝛkyng at it now thꝛee full monethes, dydde so well please the Lorde, that hee sent hys Prophet twyse on a daye to comforte and encourage theym in theyꝛ doynges, leaste they shoulde saynte, oꝛ bee slacke in goynge forwarde, as they were before. Suche a louyng Lorde is our good God vnto hys people, that he wyll mayntayne and set forwarde all suche as go aboute dylygentlye to walke in their vocacion and buylde hys house to theyꝛ power. Euerye moneth from the begynnyng of the restoꝛyng of thys Temple, they hadde one message oꝛ other from God, by hys Prophet, to wyll them to continue and go foꝛwarde in thys well doynge and buyldyng Gods house.

God blesses theym that build his house, and sends them prechers.

In the syxte and seuenth moneth came thys Prophet Aggeus wyth Goddes message vnto theym, as is sayde before: In the eyghte moneth comes Zacharias the Prophet.

Zacha.i. In the.9.moneth, comes thys Pro-
phet agayne twyse on a day from
God with comfortable promises, in
the.11.moneth comes Zachari againe
So whyle they were thus diligent
to do theyr duty, God was as ready
to shewe them mercy, and wyll be
to all whych do the lyke, as he hath
Luke.ix. promysed þ to euery one that hath,
it shall be gyuen. Therfore yf we be
desirous to haue encrease of þ Lords
blessinges, let vs be dilygent to en-
crease that lyttell whych we haue
giuen vs fyrst, & it shall be encreased
to moche more. He bringes þ Lordes
message and not hys owne lyke a
true seruaunt, not for monye as the
Popes pardoners and Priestes do,
but freely & willyngly comes twise
a daye as the Lord appoyntes hym.
Contrarywyse yf the people folow
not that which they be taught, God
takes hys word and Prophets from
them. It is written of a holy father
called Felyx, whych when certaine
desyred hym to preache, he sayd: In
time paste whē men did as they swer
taught, God opened many preachers
mouthes

mouthes, now the people wyll not, therefore God stops their mouthes.

He is now sent to zerubabell the Prynce and chiefe ruler, speciallye by name, but not as though thys promyse perteined to hym onely and not to the rest of the people, but by hym to the rest of the people. Under the name of zerubabell is conteined here al hys posterity and kingdome, for it to hym was neuer performed. As what leage truth or promyse of fauour so euer is made to any king, in the same is hys kyugdome conteyned, and hys subiectes are also pertakers of the same. So the Promises made to Abraham, Isaac, Iacob and Dauid, belonge not to them onely, but to their chyldren also, successors, heyres, people, and subiectes. I wyll restore the decayed houses of Dauid (sayth the prophet) meanyng the kyngdome of Christe and Christians, to the ende whom he calles Dauid by the preaching of the gospell.

Promyses made to hartícular, pertaynes to their successours

Amos. 9

For thys troublyng of heauē and earth inough was sayde before, and thys

thys is that which the Apostle saith to the Hebrews: yet once I trouble heauen & earth: meanyng that those thynges whych are thus troubled, perysh, and those which be not, continue: and that those kyngdomes that set vp theym selues agaynste Christ, shall fall, but Christes kingdome shall stand for euer, as Dauid sayth: Thys kyngdome is an euerlastyng kingdome. It is as much to say: that he would fyll the worlde wyth warre betwixt the Persians and the Grecians that they shall trouble the earth.

Thys Prophet in the verse folowyng tels of the destruction of the kyngdome of the Persians, vnder whose dominion the Iewes were now, and to whom they paied great taxes as Nehemias telles. He cals it the seate of kyngdomes, because many kyngdomes wer subiect vnto them, & that all the greatest kinges feared thē, serued thē, were in leage wyth them, or sought frendshyp at their handes. And although thys is nowe tolde, yet it was not fulfylled

of

of a hundred, forty, and fyue yeares afterwardes, or a hundred, thirtye, and foure yeares as some do count: And it is spoken to comforte the Iewes and aunswere to two priuy obiections whyche they myghte haue layde agaynste God and hys Prophet. After that they hadde nowe wrought earnestlye at the buyldynge of Goddes house three monethes, God was so well delyted wyth theym, that where as heretofore he hadde so long plaged and sharpelye punyshed theym, hee sayd: From thys daye forth wyll I blesse you & your oliues, vineyardes Pomegranates, and other fruites should encrease and multiply whyche all before had bene vnfruitfull. But to thys the people might haue sayde: what are wee the better to haue all these fruytfull and plentious, are wee not Tributaryes to the Persians, and what plentye or profyt so euer we haue, they take it from vs by their greate taxes. All is one mater whether we haue muche or lytle, plentye or scarsenes,

good

good cheape or dearth: for if we haue much, we pay much, and if we haue but lytle, we pay lytle, so all is one thyng to vs, except this coulde be amended. Therefore our most mercyful God whych wyl take all doutes from vs, which we can obiecte, and comfort vs in all poyntes that we can feare, sayth thus vnto them: be not afrayde of thys great power and kyngdome of the Persians, vnder whom ye now be, and pay tribute vnto, for rather then my people shall be styll oppressed, I wyll pull downe the whole kyngdome, and strength thereof, the chariots, horses, the ryders on theym, and horsemen, al shal fall, yea the chiefest man among them, euen the kyng hymselfe shall be slayne by the sworde, not of a straunger, but of hys owne countriemen, brother and seruaunt. And althoughe thys shall not come to passe nor bee done in your tyme and dayes, yet bee ye sure it shall be done at the tyme apoynted when God shall thinke it best for hys glory, and your commoditye.

Goddes promyses, satisfye ỹ conscience in al doutes.

Daniell

Daniell in hys vysions was often taught of. 4. Kynges and Monarchies, whych should come. First of the ymage whych had the heade of gold, the armes and brest of syluer, the bealy of brasse, the legges of yron: And agayne by the ymage of. 4. beastes, a Lyon, a Beare, a Libarde, and the fourth for cruelnes wanted a name, whych wyth his teeth should teare al, and tread vnder his fete. &c. By which all, were noted first the Kingdome of the Assirians, and Babilonians, the seconde of the Medes and Persians, vnder which the Iewes now were. The thirde was the Grecians, and the fourth of the Romaynes, whych all should raygne in course a tyme, and should continue to the worldes ende, but euerye one more cruell and worse then the other, as is now the Romyth Pope, vnder whom we be. He is Emperour in deede, vsurpyng the fourthe kyngdome, and rules lyke a Prince on earth aboue Kynges, and hathe driuen the Emperour almost out of Italye, and taken the landes and Da. 2. 7.

possel-

The Pope is emperoure in dede, and hys kulyng is worse then the rest.

possessions of the Empire from hym and makes hym content with a corner of the world in Germany, where the reuenues of the Empire is not nowe so muche as dyuers Lordes haue. Euery one of these kingdoms was worse then the other before them, as these beastes and mettalles were worse then the other. By the which we may learne that the kingdome of the Pope is worse then the others were: and that it is worse to be vnder hym, than the other whyche were Heathen and knewe not God: for God hates them worse whyche beare the name of Christen men and make a shew to loue God, and in deede doo nothyng elles but hate and persecute the good men as the Pope doth. The seruaunt which knoweth hys Maysters wyll and doth it not, shall be worse beaten then he whyche offendes by ignoraunce.

The kyngedome of the Assirians was nowe pulled downe, and geuen to the Persians, and thys is that kyngdome nowe whyche the Pope

Prophet sayth God would destroy and geue ouer to the Grecias. Thys came to passe in the tyme of the last Darius, who in diuers battayles fought wyth Alexander the great, suffered the woorse, and was ouercomen. Where Alexander firste takyng Darius wyfe the Quene, hys mother and hys chyldren-prisoners, vsed them gently as hys owne. Darius seynge suche gentlenes, and thynkyng to fynde lyke fauoure for hym selfe, sent Embassage to Alexandre and sayde if hee woulde let hym keepe hys kyngdome styll, all other thinges should be at hys pleasure. But Alexander aunswered that he coulde not suffer hym so, for the worlde coulde no more abyde twoo kynges to raygne, then to haue twoo Sunnes to shyne, therefore there was no remedye, but yelde hym selfe yf hee woulde lyue. Then Darius seyng that, prepared hym selfe to the fielde, where hee was trayterously slaine by hys seruaunt Bessus. So is thys true whyche the Prophet sayth,

the

the chiefest man by the swoorde of hys brother shoulde be slayne. So woulde I translate the Hebrewe woorde Iish, rather then euery man as some do. For euery man was not slayne by hys brother, but the king namely as the history tels.

Thys is common in the Scripture, to put the woorde brother for one that is of the same countrye, kinred, or religion, and not alwaies for those which haue one father and mother. So it may wel stand that he was slayne of hys brother, that is to say of hys countryman, as the history calles Bessus hys seruaunt. Alexander fyndyng kynge Darius thus deadly wounded of hys seruaunt, for iustice sake to punyshe suche traytours, bended down the toppes of twoo ponge trees, and tied the legges of Bessus to them, and let them swyng by sodenlye agayne, and so rent hym in peeces. Lykewyse Dauid, when one came vnto hym, tellyng hym how he had slayne Saule hys enemy, thynkyng thereby to picke a thanke, and get a

Brother

Traytours.

2. Reg. 1.

rewarde

reward of Dauid, he was by the cō-
maundement of Dauid slayne: and
so should all traytors which be false
to theyr masters be serued. Thus
the kynge beinge slayne, the kyng-
dome was brought from the Persy-
ans to the Gretians, as the Prophet
telleth here.

Where god saieth by his Prophet
that he wyl destroye the kyngdome,
throwe downe the horses, and Horse-
meme. &c. we be taught that God
maketh kynges, pulleth down, and
chaunges kyngdomes, frō one peo-
ple to another, for the sinnes of the
people as Sirach sayeth, & maketh
to rule whō pleaseth him. The land
spued out the rulers and people in it
for theyr synnes, and God gaue it to
the Iewes: Therefore let not Prin-
ces trust in theyr great strength and
power, for it is the lorde God that
geueth victory as he thynketh good,
whether they be good rulers or euyl,
they be set vp of God, as Salomon
sayeth in the name of Wyssedome, by me
kynges do raygne: and our sauiour
Christ sayde to Pylate, thou shoulde

Eccli.x.
Leuit.xviii
Princes
stande not
by theyr
owne po-
wer.

Prou. viii.
John.xix.

haue no power ouer me, excepte it were geuen the frō aboue. If thei be
Job. xxxiiii. good rulers, it is gods good blessing and free mercye, if they be cuyll, it is of iustice to punishe our sinnes, as Job sayeth: God makes Hypocrites to rule for the sinnes of the people. What cause haue we then in Englande to complayne, that god deales so sharplye with vs, that where we haue ben long Hypocrites afore him he punished vs of late, a whyle, with Hypocrites to be in auctorytie ouer vs: whan the Saxons inuaded thys realme, droue out the English men, and ruled as kynges, the state of the commenwelth was muche lyke to these our dayes, and the lyke synnes reygned in all sortes of men bothe hygh and lowe, nobility and people, rulers and subiectes, prelates and clergie: the most parte were greate Hypocrites, and superstitious, cruel, couetous, prynde, gluttons, whore hunters, and ambitious. Therfore let vs amende, or we shalbe geuen vp, to the Spanyardes, Scottes, Flemynges, or Frenchemenne, as

we

we were then to the Barons. God gaue his people into the handes of the Babylonians, and other people rounde aboute theym, whiche were then the commen scourges of the worlde, and so wyll he do with vs as he hath done to our fathers afore vs yf we do not amende, for he hateth synne in all ages, & wyll punyshe it.

But as God comforteth his people here now buyldinge his house, and sayeth, he wyll throwe downe that kyngedome whiche than troubled theym: so he wyll be as good vnto vs, yf we worshippe him truely, and he wyll destroye theym that trouble vs. His loue to his people is greatest as he saith, he ỹ touches you touches the apple of my eye. So tender is our god ouer vs as we be ouer our eyes, Zachar. ii.
which be the tenderest partes of vs: & he wyl (most assuredly) reuenge al dis- Gods loue
pleasure done vnto vs, for he can no in all ages
more se his people take wronge, and is greatest
be oppressed now, then afore times, to his peo-
he is no chaungelyng, nor his loue ple.
wares not colde, nor olde, we be hys
children & the membres of his mistical

bodye, as they were nowe to whom he promyseth this helpe: he is oure Lorde God and father, louynge his children and members in all ages, and powrynge his blessynges on them, for Christes sake in whom he hath chosen theym, therefore he wyll shew the lyke mercyes vnto vs, and of iustice reuenge all displeasures done to vs for his sake.

The last verse maketh answere to an other obiection which the Iewes myght haue made agaynst the Prophete sayinge: if this kyngedome shalbe throwen downe, and so great warre shalbe as though heauen and earth shoulde go together: then shall we be destroyed, we are but fewe in number, there is but fewe of vs come home agayne, and what shall we do thē, how shal we escape being compassed about with so strong and many enemies, we shalbe deuoured. To this God maketh answere, and byddeth them not be afrayed, for in that daye when this greate trouble shall come, I wyll take the Zerubabell my seruaunt whom I loue saieth the lord, & I will kepe thee as my

God deliuereth hys in greatest daungers.

my pryuye ſygnet and you ſhall not periſhe ſayethe the myghtye Lorde of hoſtes, becauſe I haue choſen thee. So good a God and comfortable lorde is our God to all his people in all ages, that he wyll leaue no doubte vntaken away that can dyſcomfort his children: But he wyll ſatiſfye all whiche can be ſayd, & pull al feare frō vs. Therfore Zurubabell is here promiſed to be delyuered out of al daūgers of that great warre, & traūſlatinge of the kingdō from the Perſians to the Grecians, ſo that he ſhoulde catche no harme.

But here ryſeth a harde queſtion, howe this ſhoulde be true that God wolde deliuer Zurubabell in that daye of ſo greate trouble, ſeinge that he liued not ſo longe, but dyed within. xiiii. yeares after this Prophecie. Zurubabell was the fyrſt Prynce of Juda whiche ruled the people after theyr returnynge home from Babylon, he came home with the people, was their Capitaine & had nowe ruled a. xl. yeres, he ruled in al but. 58. yeres as the Hiſtory ſaieth, & this de-

structiõ of the kingdome of the Persiãs was not fulfilled of .445. yeres afterwardes or nere hande so much, howe coulde he then be delyuered in that daye, and dyed so longe afore: vnto this maye be aunswered that whiche was sayde afore: that promises made to kynges, and the fathers are not to be applyed to them onely, but they be made also to theyr chyldren and subiectes, and shalbe fulfylled in longe yeares afterwardes, rather then at that present, so wyll God exercise our fayth, in patiently lokynge for his comminge when his holye wysedome shall thynke good, and not when oure folyshe rashnes shall wyshe and desyre him to come. Promyses made vnto Abraham, Isaac, Dauid, and Jacob .&c. were not fulfylled in their dayes, but to their chyldren longe afterwardes, so Godde makes promyse here to these Princes and rulers, that all the subiectes maye knowe that they be conteyned also in the same truce and leage of God, and that the promyse concerne them also, and they shalbe delyuered in that daye, from all the

Promyses made to the father, belong to the chylder.

daun-

daunger of warre, and enemies that shall come vppon them. And it is as much as though the Prophete shuld say: thou Zurubabell and thy kyngdome, all thy people and subiectes be not afrayde, for in those troublesome dayes I wyll saue you and kepe you as diligently as my ryng and Seale.

And that they might the more earnestlye beleue it, hee called hym seruaunte whereby he might well assure him self, that if earthly lordes and Maysters will defend their seruauntes, muche more hee that was king of heauen and earth, and Lord of Lordes moste tender and louinge of his subiectes, woulde not see hys seruauntes oppressed, violentlie troden vnder foote, nor throwē downe, but he wolde bee their mightye deliuerer and reuenge their wronges, what can bee greater comforte too any people, than to here God vouchsafe to call him selfe their lorde God & Maister, and them his seruantes: if this be thought so greate a promotion that an earthlye lorde will take vs to his seruice, speke cherefully to

God deliuereth his seruauntes, if they wyll weare hys liuereye.

vs, sette vs in some office or lette vs weare his liuerey: it is muche more to be estemed to be seruaunte to Jesus Christe, to beare his crosse for that is his liuerey to fighte vnder his banner, and haue him for our capitayne. Menne doe commonlye sue to be seruauntes vnto noble menne and weare their liuereys that who so euer seeth theyr coate maye feare thē, and vnder their Maisters name they maye rule in their countrey lyke Lordes of the lande, doe wrong whan they luste and euerye manne shall call it right, and thoughe they were slaues afore, yet nowe they shalbe euerye gentilmans felower but they whiche weare Christes liuerey, bee obedient and louinge to all, doe no wronge but suffer, praye for them which persecute theim, and doe good for euill, this liuerey wee muste weare if we will be the Lordes seruauntes, and partakers of his promise and delyueraunce in the daye of trouble.

This similitude whiche the prophete vseth of a ringe, that god wold kepe

keepe him as safelye as his ringe, is taken of kinges & Princes, which emonge all thinges kepe their seale signet and ring moste surelie, either theim selues, or betake it to some moofte truftye frende to kepe: if the seale shoulde bee counterfeated, stolen, or blanckes sealed with it: what hurte or treason might be done there by: their landes, offices, or treasure, might be gyuen away: the subiectes sturred to rebellion, or the destructiõ of the hole common welthe mighte folowe thereon. Therefore that thei might moofte certaynelye perswade theym selues, that in that troublesome tyme of warre and destruction of the kingdom of the persians thei shoulde bee mooft safelye kepte: hee sayeth hee will keepe them, as hys ringe and seale, that is to say, moste safelye. And as when a frende send hys ringe or seale for a tooken to his frende, it signifieth that he loueth hym moste derelye to whom he sendeth suche a pledge of loue and frendshippe: and also teacheth him that where hee seethe his frendes

Godsaueth hys people in al daungers.

ring, he shulde not denye him his request, nor doubt of the message that it shoulde be counterfeated: so whan he names his ringe here, they should not doubt of his loue towardes thē, nor mistrust his promyse. For as with vs whan Doctors bee created they haue a ringe gyuen theym as a ceremony of honour and authority, and in maryage the husband geueth his wyfe a ringe for a sure pledge of loue: so God our Sauiour vnder this similitude of a ringe commēdes his honoure that he hath called vs vnto, to be his seruauntes and chyldren, the loue he beares vnto vs, in that he hath maryed vs vnto hym in hys Sonne Christe, by the weddynge ringe of fayth, and the weddynge apparel appereth whē Osee sayeth: I wyll marye the to me in fayth, iustice, iudgement, mercye, and many mercyes.

The scripture is Gods Indenture, & the Sacramentes be Seales.

Osee.ii.

Vnder this name of a Seale, hee commendeth vnto vs also bothe hys outwarde visible sacramentes, and the inwarde grace of the holy ghost, worckyng in our consciences. Saint Paule

Paule. iiii. to the Romaynes calleth circumcision (a sacrament of the old lawe) the seale of the righteousnes of fayth: and as that was a seale in that tyme to oure fathers of ryghteousnes, so be oure sacramentes to vs in these dayes, seales of Goddes promyses vnto vs, and all haue one strengthe and vertue. The scripture of god is the indenture betwixt god and vs, wherein is conteyned both the promyses, grace, and mercy, that God offereth to the woorlde in hys sonne Christ, & also the conditions whiche he requires to be fulfylled in our behalfe: the sacramentes are the seales set to his indenture, to streng then our faith that we do not doubt. Baptisme is a sacrament sealed by God, and sealynge our consciences that God taketh vs for his chyldren & seruaunts, and we offer and binde our selues to serue hym onelye as a Lord and father: the supper is also, wherein he feedes vs spirituallye, (thus take into his seruice) with his owne precious bodye and bloud, and we rekenynge wyth oure selues

wherin

wherin we haue offended hym, aske mercye, nothynge doubtynge to obteyne it, and renewe our bonde to him which we haue so often broken, and promyse to do so no more. So that when God geueth these his sacramentes to vs by his ministers, and we receyue the same, the bargayne is full made betwirt god and vs, the writynge sealed and delyuered: we are become his people, and he our god, we to serue, loue, honour and worshyppe hym, and he to help, delyuer, defende, and prouyde for vs all necessaries. This inwarde sealynge of the conscience, which is the seconde sorte of sealynge, is where God powreth his loue so plentifully into our hertes by the holye Ghoste whiche is geuen vs, that he beareth witnes to our spirite, that we be the childzen of God, and sturreth vp our myndes to call hym father, father, we haue a tast and felynge that God hath chosen and sealed vs for hys people with the holye ghoste promised, as sainte Paule sayeth. This is a sure token to a faythfull hearte, that

Ro. v. viii.

Ephe. i.

that he is the chylde of God, and god his father: and of this he takes so greate comfort that in what trouble soeuer hee fall, he knoweth that god doth it not of hate but of loue, trieth his fayth that other may knowe the same howe earnestlye he loueth his god, & that nothyng can be so strong to pull hym out of hys gods handes; not for his owne strength, but that god which holdeth him, is stronger thē al. Of such as were thus sealed, S. Iohn in his reuelation speaketh whan he sayth: That of euery tribe, there were .xii. thousand sealed: and S. Paule teatheth Timothe, that this grounde worke stande stronge hauynge this seale: the Lorde knoweth who be his, for as noble men and Princes beare a loue to theyr seruauntes, and for a wytnesse of the same, wyll geue theyr outwarde Coignesance, Badge and lyuerey, whereby they maye bee knowen from others: and sturreth vppe theyr myndes to loue hym agayne by suche tokens: Sooe Godde wyll bothe by hys Spyryte powre

God sealeth the cōsciences of hys people with the holy ghost.

Reuel. vii.

ii. Tim. ii.

hys

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Reuel. vii.

ii. Tim. ii.

his loue into oure hartes, and let vs see the care that hee takethe for vs, and will also by outwarde sacramentes, as badges marke vs for his people, and by the same seale vs sure lye to him selfe and sture vs vp to loue him againe, and loke diligently to our duetie. Yf earthlie lordes and princes will for sauftelye defende their seruauntes: let them not doubt but god that is Lorde of Lordes will defend his people from all daungers and wronges, bee they neuer so mighte & so great, if they wolde earnestlye in faithe cal vpon him in the day of their trouble, forsake their owne strengthe witte and policye, & truste in him onelye: for Dauid sayeth well: the Lorde is not delyted in the strengthe of an horse, nor the strong legges of manne; but the Lorde is well pleased with theym the whiche feare him, and with theim that truste in his mercye. Psal. 147.

There is no waye soner to prouoke Goddes anger and make hym to forsake vs in trouble, thā to truste to our selues, & in our owne witte,

strengthe

strengthe and policie, for that is as muche as to take the prayse to oure selues from him, and mistruste God that he can not or will not defende vs, and although we muste not trust in oure selues, yet wee muste vse all meanes whiche he hath ordeyned for our defence. For as we must be diligent to doe al good workes, and not put our trust of saluacion in theym, but saye with Saint Luke whan ye haue done all that I commaunded you, saye ye bee vnprofytable seruauntes: so wee muste vse alwayes lawful, to defende oure selues, and yet saye, our helpe is from the Lorde whiche hathe made both heauen and earth: he hath ordeyned such meanes to saue vs by, and workes by the same our delyueraunce whan pleaseth him: and some tymes to shewe his power, he delyuereth vs without suche ordinarye meanes.

Although we muste vse al lawfull meanes, yet trust onely in God. Luc. xvii. Psal. 124.

And why wyll God thus saue theim? for anye goodnes in theym, whiche had so longe forgotten him & his house? or for their good workes, who had so long bene so disobedient

no,

no, but euen bycause I haue chosen thee sayeth the lord. This is the first and chiefest cause, why he bestoweth his goodnes vpon anye people, euen bycause hee hathe chosen theim in Christe afore the worlde was made: and for this cause he continueth bestowinge his blessinge to the ende vppon theim whom hee hathe ones chosen. S. Paule reasoninge of this mater putteth two causes, wherfore God shoulde loue, iustifye and chose vs: eyther freelye of grace and mercye sayeth hee, or for the goodnes of our workes: If it shoulde be for our workes, than (saieth he) it can not be of grace: and if it bee of free grace, loue & mercye, than is it not for our workes neyther past nor to come: for than grace shuld not be grace sayeth he, if it were not thus freely gyuen, If God should chose vs for any goodnes in vs, than hee shoulde but doe one good turne for an other, & freelye without rewarde, doe nothing, whiche is moste against his nature, that doeth good for euill, yea & wheare he seeth no possybilitye of goodnes or re-

god helpeth vs for his owne sake and not for oure goodnesse.

Ro. iiii. ii.

reward too bee looked for, who hathe gyuen him anye thinge firſte, and hee ſhalbe recompenſed agayne ſaythe Sayncte Paule: as thoughe he ſhoulde ſaye: nowe, I haue choſen you, and ye haue not choſen me ſayd Chriſte to his Diſciples and Apoſtles. And as he thus choſe them, ſo he choſes al whiche be choſen: and ſo he will declare his free grace, loue, and mercy, to al which be his freely, euē bicauſe it pleaſed him to chooſe them, and they deſerued not to bee choſen of him, but rather to be caſte awaye from him. When God promyſed to delyuer his people in lyke diſtreſſe, by his Prophete, he ſayed: for myne owne ſake: for myne owne ſake: I will doe it, not onelye thus in bodelye delyueraunce, but in forgyuenes of ſinnes he ſayes lykewyſe: it is I: it is I: whiche forgyueth the ſinnes for myne owne ſake. Thus freelye God oure heauenlye Father, for the loue whiche he beareth to vs in hys ſonne Chriſte, in whome hee hadde choſen vs from the beginninge, and for whoſe ſake he continueth his fa-

Roma. xi. John. xiii. Iſai. xlviii. Iſai. xliii.

nour to vs (he: I saye) bestowes all his blessinges freelye on vs bothe in bodye and soule, in this lyfe and after. The will of god is the first cause of doynge all good thinges, and whā he will all thinges worcke and obey him: and whan he will not they stay and cease: so bycause his choosinge of vs cometh of his freewill and mercy it is the firste & chiefeste cause of our saluation. If he shoulde bee stirred to chose vs for oure goodnes whiche he foresees in vs, that is euer vnperfyte, or for anye other cause in vs or without vs, than he shoulde not bee the firste cause and mouer of all thinges, as S. Luke sayeth: In him we lyue, be and moue. That whiche moues an other thinge is in nature afore that which is moued, and is better, stronger and wyser: but to saye that anye thinge is stronger, wyser, or better than God, is treason and blasphemye to his maiestie: therefore his will is the firste cause of all our goodnes.

Gods will is the firste cause of al.

Actes. xvii.

Thus our good God teaches vs, & comforte his people that al thinge

shall

shall turne to the beste, to them whi-
che loue him, bee the troubles neuer
soo manye and greate, that mannes
witte can not tell howe to escape.
Lette Kynges and Princes fall to
gether by the eares, kill, murther,
shewe what crueltye they can, gette
or lose kingdoms, warre, fighte, or
what they can deuyse: God wil saue
and delyuer hys people yf it please
him oute of all their handes. Whan
Pharao persecuted the Jewes tho-
roughe the redde sea: God saued hys
people and drowned the Egiptians:
In the wildernesse whan Seon and
Ogge, two mightye kinges denyed
theim victayles and passage, God
destroyed theim both and gaue their
lands to his people. After they came
to the lande promysed he droue oute
vii. mightye people, and delte it to
the Jewes: and when all the Hea-
then people whiche dwelt rounde a-
bout theim, made warre agaynste
his people he destroyed theim all. In
Babilon when they were prisoners
vnder Balthasar kinge within the
citye, and Darius kinge of the Me-

god deliue-
res his peo-
ple out of al
daungers.
Exodi. xiiii

Num. xxi.

Actes. vii.

Daniel .v. des, with Cyrus the kynge of the Persians, beseging the Citie round about that none should escape, whē the citye was taken, god dyd not onlye delyuer his people from all the cruell handes of these three mighty kinges, but gaue them suche fauour in the sight of Cyrus that he not only hurte theim not, but set theim at libertye, sente theim home to theyr countrye, gaue them lycens to buyld this temple, restored their Jewels whiche Nabucadnezer tooke awaye and gaue free lycens to euerye man to helpe them with money as much as they woulde, who coulde haue thought goddes people shoulde haue bene nowe delyuered oute of the hands of three Heathen kinges, beynge all their enemies and myghte haue slayne them lyke sheepe: whan Haman hadde gotten lycens of the kinge to destroye the Jewes & made a galowes for Mardocheus: god sent Esther. vii. Quene Esther to saue his people, and Haman was hanged on hys owne galowes, whan Darius was slayne by Alexander and the kyngedom

brought

brought to the Gretians: Alexander comming to destroye Jerusalem bycause they denyed him tribute, god soo turned his harte that he entreated theim well, submitted hym selfe to the hyghe Priestе metynge hym with the other Priestes in theyr priestlye apparel, and confessed their god, to bee the true God. When the Romanes conquered the Gretians, and the Jewes were vnder the rule of the Romanes, thei dyd not greatlye harme theym vntill they crucifyed Christe, and denyed him to bee their god: saynge, his bloud be vpon vs and vppon oure childzen. Mat. xxvii. In the cruell persecutions afterwardes the more sorowe was layde on goddes people, the more they encreased. Thus in all ages god delyuered his out of trouble, or els taketh them to him selfe by some glorious death. In these our dayes, when the myghtyest Princes of the worlde strye and fyght cruelly, who shalbe the greatest, rather then godlyest: God prouydeth alwayes some corner for his to flee into, where they maye serue

hym. And if they be persecuted from one place, he prepares an other to receaue them. And although persecutiō was great amonges vs, yet God shewed hym selfe more glorious, myghtye, and mercyfull in strengthning so many weake ones to dye for hym, than in so mercyfullye prouydyng for them which were abroade, although both be wonderful. What glorious crakes made proude persecutoures, that they woulde make goddes poore banyshed people, to eate theyr fyngers for hunger, but thei had plenty for al the others cruelties: Gods holye name be praysed therfore. What a mercye of God is this, that where we deserued to be cast from hym for euer, because of our wickednes, he nowe corrected vs gentelly: and called vs to this honoure, that he punyshed vs not so muche for our owne sinnes, as that he called vs to the promotion of bearyng his crosse, witnessynge to the worlde his trueth, and vouched safe to proue, teach, and confirme others in this his trueth, by our wytnesse

bearyng.

bearyng. He called vs to the same honour, that he called his owne son Christ Iesus, in suffrynge for his names sake, that wheras we suffer with hym, we shalbe glorifyed and raigne with hym. Let the cruell papistes consider therefore howe God hath deliuered his people out of their handes, fulfylled this his promyse, and kepte vs safely, lyke his priuie signet, in these miserable dayes of their persecution. Let the blouddye Byshoppes, voyde of all religion, & chaungyng with the worlde, to fyll their fylthy bellyes, although they would nowe make men beleue they would be constant, and defende that whiche afore they proued true by othes and doctrine. Let them, I say, consyder whether they, or the simple soules whiche they tormented haue gotten the victory. The simple soule offered hym selfe to dye, rather then to offer god by superstition or Idolatrye. The proude Cayphas threatened fyre and fagotte, yf he forsoke not his true faith. Thus whylestе they striue for religion, and not for

Rom. viii.

gods people haue the victory by sufferinge.

An Expolition vpon

lyke the poore members of Chriſte holde faſte their faith, and the proud prelate with his tormentes can not ouercome gods ſimple ſheepe. They ſtryue not for life: but the ſimple mā offeres it willinglye: and ſo god euer confoundes the wiſedom of the worlde and is glorifyed in the fooles and abiectes. God for his mercye ſake graunt all his lyke boldnes to withſtande their crueltye, whan ſo euer God ſhall trye vs.

1 JU 55

A prayer

MOst righteous iudge and mercifull father whiche of loue dydde promyse thy people beynge necligent in buildinge thy house, that by suche sharpe correction, they might be stirred vp, to doe their duetye, and so haue pleased thee: we acknowledge and confesse before the worlde and thy diuine maiestye that wee haue no lesse offended thee in this behalf than they haue done, and that for al the sharpe plagues which you layde vpon vs, we coulde not awake oute of our deadlye slepe, and forgetting the earnest promotion of thy glorye and true religion, but rather consented to the persecution of thy true and faithfull people, vntill nowe that of thy infinite goodnesse by geuinge vs a gracious Queene, & restoringe the lighte of thy woorde, thou hast letten vs taste of the treasures of thy mercyes. We fal down flatte therefore before the throne of grace, desiring pardon of this great

necligence and of all our former offences, and praye thee that thou wil not deale with vs as we haue deserued, but as of thy own free wil thou promised thy people falling earnestlye to thy worke and restouringe of thy temple, that from thence forewarde thou woulde blesse all their worckes and fruites, ouer throwe their enemies and saue thy people, that thou woldest make that house also more glorious than the firste, by the preachinge of thy Gospell: so wee desire thee for Christes sake to bee no lesse, good and gracious Lorde vnto vs, yet ones agayne goynge about to restoure thy true religion troden downe and defaced by the cruell papistes. Sende furth O Lorde manye suche faithfull preachers as wil sette out thy glorye vnfeynedly: open the hartes of thy people that they may se how farre more acceptable vnto thee is the lyuelye preachinge of thy holy woorde, than all the glitteringe ceremonies of poperye: delyuer vs we beseche thee

from

from all our enemies, saue and pre-
serue our gracious Quene as thyne
owne signet, indue her & her counsell
with suche reuerent feare of thee,
that all policie whiche is contrarye
to thy woorde sette apart, they may
vprightlye seke and maintayne thy
true glorie. Minister iustice, punishe
sinne and defend the right, cõfound
moofte myghtye god and bringe to
naughte all the deuyses of suche as
go about to ouerthrowe thy worde
and true worshippe: open our eyes
that we maye see howe derelye thou
hafte loued vs in Jesus Christe thy
sonne our lorde, hold vs fast, O lorde,
of hostes, that we fall no more from
thee, graunt vs thankefull and obe-
dient hartes that we maye encreafe
daylye in the loue, knoweledge, and
feare of thee: encreafe our faith, and
helpe oure vnbelefe, that we beynge
prouyded for, and releued in all oure
needes by thye fatherlye care and
prouydence as thou fhalte thyncke
good, maye lyue a godlye lyfe to the
prayfe and good example of thy peo-
ple

An Expoſition vpon
ple, and after this lyfe maye reigne
with thee for euer, throughe Chriſte
oure ſauioure, too whom with thee
and the holye ghoſte, three perſons
and one God, bee prayſe and
thanckes geuinge in all con-
gregacyons, for euer
and euer.
Amen.

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the Weſt end of Paules
church, at the ſigne
of the Hedge-
hogge.
1 JU 55

¶ Cum Priuilegio ad Imprimendum ſolum.

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